THE LIFE OF THE MOST HONOVRABLE AND VERTVOVS LADY THE LA. MAGDALEN VISCOVNTESSE MONTAGVE.

Written in Latin, and publiſhed ſoone after her death, By RICHARD SMITH, *Doctour of Diuinity, and her Confeſſour.*

And now tranſlated into Engliſh, by C. F.

Mulier timens Dominum, ipſa laudabitur. Prou. 31.

Permiſſu Superiorum, M. DC. XXVII.

70-1748

TO

THE RIGHT HONOVRABLE

ANTONY-MARIA,

Viſcount Montague,

My very good Lord, and Mayſter.

RIGHT HONOVRABLE,

HAVING finiſhed this little Tranſlation, the Authour of the Worke, whoſe Will was to me a Commandment to vndertake the ſame, did alſo enioyne me to addreſſe it to the protectiō of ſome worthy Patron; which once reſolued, I made no difficulty of the choyce. For as your Lord.p may of due iuſtice challeng the whole intereſt of all my actions and labours, this ſubiect in particuler hath moſt proper relation, before any other, vnto your Lordiſhip. For beſides that it containes many paſſages of the lyfe, and to the Honour of your Lo.ps moſt Worthy, and Honourable Grandfather, ſo neere, and deere vnto your Lordſhip; this

Honourable Lady (whoſe Vertuous Lyfe is the ſcope of this treatiſe) though ſhe were not the naturall authour of your Lord.ps lyfe, as in Conſanguinity deſcending from her; yet did ſhe proue herſelfe a true and tender Mother, and Grandmother (which many euen naturall Parents neglect) in preſeruing both your Lord.p , and your Honourable Fathers lyfe: and what her ſincere affection and continuall care, was of your Lord.p in your tender yeares, none can better teſtify then your Lo.p. And though your Lo.p were not nouriſhed with the milke of her breaſts, yet your Lo.p hath ſucked the true taſt of her Vertues, and made your ſelfe an heyre of her Honourable talents. I hope therfore that your Lord.p, in regard of the Subiect, will fauour and countenance the Worke, & beare with the rudenes of the ſtile, which yet I preſume contayneth nothing but Truth: and therein is the more conformable to this Worthy, and Honoured Lady, who though exteriourly affected no curioſity, yea prudently ſhunned it; yet contayned in her, the ſincerity of true Vertue & Piety. I beſeech Almighty God, to graunt your Lord.p all Happines and Proſperity, for your preſent Comfort, and eternall Felicity for your future Glory.

Your Lord.ps moſt obliged
Seruant,
C. F.

THE PREFACE OF THE AVTHOR to the deuout Reader.

THOSE auncient Fathers (deuout Reader) who by their writings, eyther gaue ornament to the Christian Religion, or defended it agaynſt Heretikes, did alſo accuſtome to commend to writing the liues of ſuch pious women of their tymes, as eyther by affinity, or familiarity were conioyned vnto them. Wherof, whoſoeuer hath byn but indifferently conuerſant in the workes of S. Hierome, S. Auguſtine, S. Gregory, or others, cannot be ignorant. For theſe moſt holy men vnderſtood, that therby they did ſatisfy theyr owne deuotion, gaue honeſt intermiſſion to their grauer ſtudies, prayſed God in his Saintes, and finally by theſe examples induced others to piety. I imitating their proceedings, though in a far meaner degree, omitting for the preſent, my writing againſt our moderne Heretikes, (which alſo by enioyned employments, I was inforced to interrupt) haue vndertaken to write the lyfe of the right Vertuous Lady Magdalen, with whome I familiarly conuerſed many yeares, and was her Confeſſour. In writing wherof, as I haue endeauoured to auoyd barbarous language, ſo haue I purpoſely abſtayned from

The cauſe of this Worke.

We iudg vertues by the mind not by the ſexe.

Hier. de obit. Marcellæ.

The manner of writing.

from the pleaſing veyne of eloquence, & the flouriſhes of Rhetorike. For as the one vſeth to offend the eares of the Reader, and ſometymes to auert him from reading the matter written: ſo the other by ouermuch delighting maketh him leſſe attentiue to the matter it ſelfe, and ſometymes makes him doubtfull of the truth therof. The beauty of a chaſt Matrone ought to be as free from paynting as from vncleannes. Let thoſe be adorned with wordes whoſe lyfe is not adorned with deeds. Our Magdalen *doth ſo ſhine with Vertues, that ſhe needeth not the ſplẽdour of a pleaſing diſcourſe. Yea rather, as ſhe euer abſtained from painting, & neuer made vſe of a looking-glaſſe: ſo is it requiſite that all vnneceſſary flouriſh of ſpeech be ſhunned in the deſcription of her lyfe. My principall ayme ſhalbe at the truth, that I write nothing, but what my ſelfe haue ſeene, or haue receyued from the mouth of this Lady her ſelfe, or of other witneſſes worthy of credit: ſo that with* S. Hierome *writing the lyfe of* S. Paula, I may call IESVS to witnes, and his Saints, & the very Angell who was Guardian, and companion of this admirable Woman, that I ſpeake nothing for fauour, nothing in flattering manner; but what I am to ſay, I ſpeake as a teſtimony, and leſſe then her merits. *And that which may be a great ſatisfaction to indifferent Readers, what I heere commit to writing, I vttered before a great audience at the funerall of the Lady* Magdalen, *her familiar acquaintance there preſent; and diuulging it within the ſpace of* 19. *monthes after her death, if I lye, I may be diſproued by the mouth, eyes, & teſtimony of all that knew her; and eſpecially of Heretikes, who ſith they could not endure true glory to be attributed vnto her liuing, would leſſe per-*

The fidelity of this writing.

permit falſe honour to be fayned on her, dead. Therfore their ſilence in this matter may be an aſſured teſtimony vnto poſterity of the truth of my diſcourſe. But as I feare not calumniators of the truth, ſo do I deſire to ſatisfy others, who perhaps thinke that the liues only of ſuch perſons ought to be recorded, whoſe worthy Sanctity meriteth that they be enrolled in the Catalogue of Saints. From the iudgment of theſe I cannot but diſſent, conſidering, that not only the liues of S. Paula, *and* S. Marcella, *but alſo of* Bleſilla, Fabiola, *and the like are writen by that moſt graue Father* S. Hierome; *and the life of* S. Monica *by her Sonne* S. Auguſtine, *whiles he feareth that ſhe was yet detayned in the paines of Purgatory. And with good reaſon; for as Gods power doth not only ſhine in the compoſition of the ſunne and moone, but appeareth alſo in the fabrick of the leſſer ſtarres: ſo his heauenly grace doth not only giue a luſtre in the perfection of famous Saints, but ſhineth euen in the worth of euery pious perſon. Beſides the ſunne and moone, to haue added alſo ſtarres vnto the heauēs, was not the leaſt increaſe of their ornament; and ſo to record the liues of ſome pious people, wilbe ſome addition to the glory of God and of his Church. And as men for the moſt part do rather admire then clime the higheſt mountaynes, who yet by the lowneſs of little hilles are inuited to aſcend: ſo, more doe commend, then imitate the vertues of famous Saints, who yet with no great difficulty ayme at the pietie of leſſe vertuous perſons. And vnto theſe I propoſe a woman, not famous for rudeneſſe of habit, or rigour of diet, or ſeuerity of diſcipline, or abnegation of the world; but one that was humble, chaſt, meeke, patient and pious, neither reſplendent by miracles, but a-*

That the liues of ſome pious people may be writen.

For exāple.

For the honour of God.

For edification of our neighbour.

boun-

bounding with vertues: ſo that they who deſpaire to imitate the admirable ſanctity of S. Mary Magdalen, *may ſee themſelues capable to attaine the piety of* Magdalen *Viſcounteſſe* Montague. *Neither yet doe I enrole her in the number of Saints, or the Bleſſed: Mine intention is only for the glory of God, & edification of my neyghbour, ſincerely to commend her lyfe to writing; whether ſhe deſerued the opinion of ſanctity, let others iudge. Thus much (deuout Reader) I deſired to premoniſh thee, before thou takeſt in hand, the reading of the lyfe of our* Magdalen. *Make thou the benefit thereof, and farewell.*

THE

THE LIFE OF THE LADY MAGDALEN VISCOVNTESSE Montague.

Of the Birth of the La. Magdalen Viſcounteſſe Montague, and her Education vnder her Mother.

CHAP. I.

THE moſt Ho.ble and Vertuous Lady *Magdalen* Viſcounteſſe *Montague*, was borne in *England*, of moſt Noble & Catholike parents, at *Nawarde Caſtell*, the Mahſion-houſe of her Father, ſcituat in the County of *Cumberland*, not far from the borders of *Scotland*, the yeare of Chriſt 1538. the 20. of Ianuary. Her Father was *William* Lord *Dacre*, Baron of *Ghiſland*, a man, beſides the moſt ancient Nobility of his family, of ſuch power and eſtate, as that he poſſeſſed ſeauen Baronyes (which ſcarce any Noble man of *England* euer had) and was of eminent authority in the North parts of *England*, and both himſelfe and his anceſtors of very famous eſteeme in *England*, in regard of their notable proweſſe in matters of warre, for the ſafety and honour of their Country. Neither was he of leſſe piety

The Father of the La. Magdalen.

His nobility.

His piety.

piety towards God, for when King Henry the VIII. calling a Parlament, purposed by the voyces of both Houses to renounce the obedience to the Church of *Rome*, and by an vnheard of President to arrogate vnto himselfe the title of head of the Church of *England*, fearing least the Lord *Dacre* would not only refuse to assent vnto his lust, but by his example and authority would animate others to the defence of the ancient fayth, he tooke order to haue him called in question for treason; wherin notwithstanding he was easily declared innocent. And when afterwards the King told him, that by the consent of Parlament he was made Head of the English Church, and demaunded his opinion what he thought therof; scoffingly deriding the vanity of the King, he answered: *Hereafter then when your Maiesty offendeth, you may absolue your selfe.* Another time when Queene Elizabeth the daughter of Henry, exceeding her Father, endeauoured vtterly to exterminate Catholike Religion out of *England*, the Lord *Dacre* exhorted the Nobility not to giue consent to such an enormous act, and to certaine of them offered himselfe and his forces for defence of the Catholique Religion. Her Mother was a woman of like Nobility and Piety, the daughter of N. *Talbot* Earle of Shrewsbury; whose ancestors for their most heroicall victories gotten in *France*, are exceeding famous both in the French & English Chronicles. And so terrible hath the name of *Talbot* byn heretofore vnto the French, that Mothers and nurses to still their crying children, accustomed to say, *Talbot comes*. Of these most noble ancestors descended the La. Magdalen Montague, which I relate not, as though she did much esteeme therof, but because, though Nobility do not augment the valour of vertue, yet it doth adde a kind of lustre, and ornament vnto it, and maketh it to appeare more gracious in the sight of man. For, as we may say with the Poet:

Sander. de schism. l. 1. p. 120.

Georg.

The Mother of the La. Magdalen.

Gratior est claro veniens de sanguine Virtus.

Vertue hath more grace, when it descends of noble race.

For as a pearle is of great price, though it be hidden vnder

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the earth, or couered with ordure be trodden vnder foot; or to vſe S. *Hieromes* words: *A Iewell glittereth in loathſome matter, and the ſplendour of a moſt pure pearle ſhineth euen in dirt*; yet it is more gracious and delectable, when it is ſet in gold. So vertue is very eſtimable with whatſoeuer ragged pouerty it is ioyned; but where it is veſted with Nobility, as it were with purple, it doth mooue a greater admiration; and as the Sunne in a cleare day diſperſing the cloudes, doth far and neere dilate the beames of his light. For as nothing appeareth more pleaſing and beautifull to thoſe that caſt vp their eyes, then the heauens in a cleere night glittering with diuers ſtarres: ſo to vs caſting downe our ſight, nothing appeareth more gracious, then Nobility, adorned, and as it were glittering with diuers degrees of vertue. For Nobility illuſtrated with Vertues, is a heauen ſcituate on earth adorned with ſtarres. Which in theſe times we may auerre to be ſo much the more true, as the coniunction of Vertue with Nobility is more rare. There was a time when Kings, Queenes, and Princes, men and women in *England*, as they excelled others in dignity, ſo did they endeauour to exceed them in vertue: whence we may find recorded among the Saints, neere twenty Kings of *England*, and as many Queenes, but of Kings children, Princes & noble perſons more then may be nũbred. But now (O griefe) our Princes ſwaruing from the fayth of their predeceſſors, the Nobility alſo (for the moſt part) degenerate from the piety of their anceſtors. Wherfore this noble woman deſerueth the greater prayſe before God and men, who would not ſtaine her Nobility with vices and impious hereſie, but endeauoured with all her forces to adorne and illuſtrate it with vertues, and the purity of the Catholike fayth, as in the diſcourſe of her life ſhall appeare. Till the thirteenth yeare of her age ſhe had her education in her Fathers houſe, vnder the pious gouernment of her Mother, where although, as well in regard of her youthfull yeares, as by example of her ſiſters, and the cuſtome of other Noble Virgins, as alſo by

Epiſt. 26.

Many honly Kings & Queenes in England in time paſt.

She delig-teth not in hunting.

the delight of the paſtime, ſhe might haue bin induced to the ſports of hauking and hunting, ſhe notwithſtanding contemning all this pleaſure, made choice by example of the B. Virgin, rather to abide in quiet repoſe at home, then after the manner of prophane *Diana*, by chaſing wilde beaſts and foule, to ſtray in the mountaines and forreſts; & ſo without a teacher ſhe fulfilled the counſaile which S. *Hierome* giueth to Virgins: *Let her neuer goe forth, leaſt thoſe who wander about the citty do find her, leaſt they ſtrike, and wound her, and bereaue her of the veyle of her chaſtity.*

Epiſt. ad Letam.

Of her Education, vnder the Counteſſe of Bedford.

CHAP. II.

WHen ſhe was now thirteene yeares of age, ſhe was by her Father commended to the Counteſſe of *Bedford*, to be educated vnder the prudēt diſcipline of that Catholique and Religious Lady. Of whome ſhe accuſtomed to make this relation, which for the inſtruction of other women, I thought very requiſite to commit to writing. Wheras ſhe was barren, & had a vehement deſire to haue a child, ſhe for a long tyme both by her ſelfe & others beſought Almighty God to vouchſafe to graunt her a ſonne. But as Chriſt ſayd to his diſciples, *Neſcitis quid petatis*, yee know not what yee aske; & as *S. Auguſtine* witneſſeth, God ſometymes in anger granteth our petition: ſo this pious woman by the ill euent experienced, that ſhe knew not what ſhe asked, and inſteed of a benefit, requeſted a puniſhment of God. For ſhe brought forth a ſonne, but ſuch a one, as not only fell into hereſy, which ſhe did extremely abhorre, but did oftentimes ſo impiouſly behaue himſelf towards his Mother, as that ſhe would ſometymes with exceeding griefe and teares publikely confeſſe, that ſhe grieuouſly offended God, when deſiring a ſonne, ſhe had not added this condition, If it might be for his glory, and her comfort; and therfore (ſayd ſhe) I am iuſtly puniſhed by the thing I immoderatly deſyred.

A barren woman immoderatly deſireth children.

She is puniſhed by them.

Which

Which may be a document to pious parents, that ſterility is not alwayes to be eſteemed as a puniſhment inflicted of God, nor that children are alwayes to be reputed as a gift, and teſtimony of diuine fauour; and that they ſhould demaund no temporall thing of God, but as far forth as his diuine prouidence foreſeeth it to be agreable to his pleaſure, and profitable for them. But let vs returne to the La. Mõtague. She liued three yeares vnder the ſaid Counteſſe, whome ſhe ſo diligently attended, that ſhe did not only performe the office of her gentlewoman, but in the abſence of her chamber-mayd, diſcharged her ſeruice alſo, bẽing ready euery houre of the night whenſoeuer the Counteſſe called (which by reaſon of her old age and infirmities ſhe often did) to riſe out of her bed, and diligently to attend her. Yea the right Noble Virgin being delicately educated, did not diſdaine, of her owne accord, and vnknowne to the Counteſſe, to performe that baſe kind of ſeruice, which curious eares refuſe to heare related. So much had God preuented her with his benedictions, and had indued her with ſuch humility, euen in that age, wherein, as being the flower of youth, women are ordinarily puffed vp in pride and inſolencie. And this act ſhe ſometimes accuſtomed to relate to her Grand-children without bluſhing, yea with a kind of complacence, by ſuch example to exhort them to humility.

Her rare humility and duty.

Of her liuing at the Court, vnder Queene Mary, *and of her Marriage vnto the Viſcount Montague.*

CHAP. III.

WHen in this manner ſhe had ſpent three yeares in all vertue and piety, vnder the diſcipline of the Counteſſe of *Bedford*, it happened that *K. Edward* the ſixt being dead (whoſe childhood certaine impious men abuſed to ouerthrow Catholike Religion in England) Queene Mary, not without euident miracle, & the great

benignity of God, againſt all power and policy of heretikes, obtayned the Kingdome of England; and expelling perfidious hereſy, reſtabliſhed the auncient and true Religion. She admitted *Magdalen* to the Court, and to the number of her noble wayting-women (who are vſually called Ladyes of Honour) where her vertue and virginall modeſty got, not only more ample place to demonſtrate it ſelfe, but alſo found greater occaſion and example of progreſſe and increaſe. For at that tyme the Court of *England* was a ſchoole of vertue, a nurſery of purity, a manſion of piety. The Queene her ſelfe did ſhine as the Moone in all kind of vertue, whoſe prayſes all hiſtories doe record. Her Ladyes and women did glitter as the ſtarres; and what ſhining ſtarres they were, the Reader may coniecture by what I will relate of one of them from the mouth of the La. *Magdalen*. She accuſtomed to ariſe from her bed very early, and attyring her ſelfe with all poſſible ſpeed, haſtened to the Chappell, where kneeling againſt a wall, and the other part of her face couered with her head attyre, ſhe accuſtomed to ſpend certayne houres in deuout prayer, and to ſhed abundance of teares before Almighty God. And yet withall, would ſhe not be any tyme abſent frō any office of piety preſcribed to her, & her cōpanions. Neyther was ſhe content in this ſort to ſpend the day, but aroſe from her bed in the night, and proſtrate on the ground applyed her ſelf to prayer a good part of the night. Which, when the La. *Magdalen* had once perceyued, ſhe finding her deuotion to be diſcouered, no otherwiſe then if ſhe had byn apprehended in ſome notorious lewd fault, falling on her knees, with many teares ſhe beſought her for the honour of God, that ſhe would not bewray her ſecret exerciſes of piety to any creature whiles ſhe liued. O humble, O truly pious virgin, and truly a Mayd (as ſhe was called) of Honour! for ſhe was a mayd of Honeſty, of Purity, and of Piety. O happy Court with ſuch Courtyers! and happy England with ſuch a Court, which for vertuous lyfe, gaue not

She is Maid of honour to Q. Mary.

What the Court of England vvas vnder Q. Mary.

Rare deuotion of of one of the maydes of honour.

place

place to many Cloyſters, & whence, as from a fountain-head, examples of piety did flow into all Prouinces of England! Would to God this purity had continued in our Virgin Courtiers, and the Mother therof, the Catholike Religion, had ſtill floriſhed; then had not the Court of England byn ſpotted with the notorious infamy of laſciuiouſnes, as ſoone after it was. But that I may expreſſe my griefe in this cauſe, I deſire my Countrymen to conſider the notable purity of the maydes of Honour vnder Queene *Mary*, and the infamous reproches which ſome of them haue incurred vnder Q. *Elizabeth*; and they will find what difference there is betweene a moſt chaſt Religion, and a moſt impure Hereſy. Vnder ſuch a worthy Queene, and with ſuch Companions the La. *Magdalen* being educated, ſhe had ſcarce liued two yeares in the Court, but that the rare vertues, and ornaments both of her body and her ſoule, drew the hartes of many principall Courtyers to affect her. Among whome, two eſpecially at one tyme did earneſtly ſeeke her in the way of mariage. The one was *Syr Iohn Arundell* knight, cõmonly (for his great wealth & authority) called the *Great*; who afterward vnder Q. *Elizabeth*, ſuffering long impriſonment for the Catholike Fayth, dyed a glorious Confeſſour. He was ſo enflamed with chaſt affection towardes this Lady, that he would neuer deſiſt to ſollicite her, till he vnderſtood that her Eſpouſalls with another were publiſhed. Then hauing loſt his hope, though not his affection, he came to her, and congratulating her eſpouſalls, wiſhed her the moſt fortunate and happy mariage that euer woman had. The other was *Antony*, Lord Viſcount *Montague*, the iſſue of the moſt famous Marqueſſe *Montague* (who deſcended both of the houſe of *Lancaſter*, and of the moſt auncient Nobility of *England*) one of the priuy Councell of the Queene, and knight of the moſt Noble Order of the garter. This Nobleman, before he opened his deſire vnto the La. *Magdalen*, ſought by letters, the conſent of the Queene, who with no ſmall commen-

The difference of the Court vnder a Catholike and an hereticall Queene.

Diuers deſire to marry the La. Magdalen.

dations

The letter of Queene Mary.

dations of her Mayd, wrote him this answere: *Hauing considered her person, her vertuous report, birth, great number of friends and other benefits which this Alliance will bring vnto you, with other like motiues which I perceiue you prudently ponder, I confesse that I so fauour this matter, as I do not only giue free consent, that you treat with her therof, but also, so fit do I esteeme this match to ech of you, that with my hart I wish it a happy conclusion; & shall exceedingly ioy, that you haue found so conuenient a wife, and she so fortunate a condition.* The most Ho.ble Viscount hauing in this sort obtayned first the consent of the Queene, & then of the Lady, of her Parents, and friends, marryed her in London at the Kinges house called S. *Iames*, the Queene her selfe with a great traine of the Nobility being present. This then was that *Isaac*, whome God prepared for this most chast *Rebecca*, of whose heroicall Vertues, I will briefly note some few, which I receiued from this Ladies mouth, because they giue some light to the relating of her Piety.

She is maryed to the Viscount Montague

Of the worthy Vertues of the Viscount Montague, husband of the La. Magdalen.

CHAP. IV.

A rare affection vnto chastity in the Viscount.

THe first Vertue that occurreth to be related of this Noble man, is his rare affection vnto chastity. For when (his Mother being dead) his Father kept a Concubine, as soone as this yong Gent. vnderstood therof, he went alone to his Father, and on his knees besought him to leaue that course of life, so hatefull vnto God, damnable to his soule, and dishonorable to all his friends; and to take to wife some honest Gentlewoman, with whome he might liue honourably before men; and in the fauour of God. To whome his Father smyling, sayd: Thou doest giue me such counsayle, Sonne, as will be thirty thousand pounds out of thy way. But the pious youth answered, that he nothing regarded that losse, whereby he might

he might gaine his Fathers ſoule and reputation. And ſo much did the pious admonition of the Sonne preuaile with the Father, that diſmiſſing his Concubine, he marryed a wife, with whome he ſpent the reſt of his life honeſtly. And the Sonne in this one act ſhewed great piety towards his Father, religion towards God, and with contempt of riches an admirable loue of chaſtity, euen at that time when, hereſie being newly crept into *England*, in a manner all the youth was corrupted with all kind of laſciuious liberty. Neither was this a ſparkle, which after a litle blaze is ſodenly extinguiſhed, but a true flame of affection vnto chaſtity, and a firme purpoſe rather to hazard his life, then his chaſtity. For when afterward he was Embaſſadour in Spayne, and was fallen into a moſt perillous and moleſtfull diſeaſe, and the Phiſitians gaue iudgement, that he could not recouer, vnleſſe he had the company of a woman; and at that time there lying directly ouer againſt his lodgings a moſt beautifull Engliſh queane, who by all laſciuious allurements endeauoured to induce him to lewdnes; notwithſtanding, neither by the Counſaile of the Phiſitians, nor the perſwaſion of others, nor the wanton allurements of the queane, nor the loue of his life could he be moued, to preferre the health of his body before the ſafety of his ſoule, or the loue of his life before his charity vnto God; but vtterly reiecting all lewd Counſaile, he was neuer quiet till he had baniſhed the queane out of thoſe lodgings. O holy man! O chaſt *Ioſeph*, whome neyther the pleaſure of ſinne, nor the impunity and ſecreſie of the fact, nor the hope of health, nor the feare of death could induce to incurre the loſſe of his chaſtity, to violate his fayth plighted to his wife, or to offend God. And albeit, being ſhortly after by the Queene recalled into his Country, he recouered of this diſeaſe, who yet would not eſteeme him equall, or very like to B. *Leopoldus*, and other moſt holy men, who choſe rather to looſe their liues, then to abuſe their bodies incontinently? And this his worthy chaſtity was accompanied

He preferreth Chaſtity before his life.

with equall, or rather greater loue of Gods worship and Religion. For when K. *Edward* the sixt (or rather others in his name) abolishing the religion of his predecessors, as an other *Ieroboam*, had erected a new Altar, and set vp golden calues (I meane a new worship, or rather superstition) and almost all people, either for affectation of nouelty, or for feare of punishment flocked to that new and enormous superstition, this pious youth would not staine himselfe with such haynous crime; but like an other *Tobias* sought out the seruice of God, practised by his Parents, and both deuoutly, and publikly, and with due reuerence frequented the same. For which matter being committed to prison, he was so far from being deiected therewith, that adorning his chamber with tapistry, he therby gaue his persecutors assurance, that his purpose was, rather with *Daniell* to liue in prison, then to abstaine from the diuine seruice of his God. Neither did he alone so constantly imbrace the Catholike Religion, but did also animate others to the like constancy. For when his Father by the impious aduise of some others, for to auoyd the offence of Heretikes, was perswaded to absent himselfe from the Parlamēt, that day when vnder *Edward* the sixt it was consulted of changing Religion; when the vertuous yōg Gent. vnderstood therof, he neuer desisted till by prayers, teares, and such other reasons as he could, he had wrought his Father to go to the Parlament, and couragiously to giue his voyce for the true Religion. And when afterward vnder *Q. Mary* the true Religion did florish againe, none was more studious then he to aduāce the Catholike fayth. For which his zeale, and other vertues worthy of such imployment, he especially was chosen of that Queene to goe Embassadour to the Pope, and desiring pardon of the schisme past, to promise future obedience in the name of the whole kingdome. Which he performed to his exceeding prayse, the honour of his nation, the glory of God, and the applause of the Christiā world. But when a few yeares after (with griefe be it spoken,

He is cōmitted to prison for the seruice of God.

He is sent Embassadour to the Pope.

ſpoken) by commaundement of Queene *Elizabeth*, there was conſultation agayne among the Nobility of the Realme for ſuppreſſing the Catholike Fayth, this moſt Noble Viſcount, making a graue, eloquent, and pithy oration, exhorted thē not to permit themſelues to be caryed away with euery wind of new doctrine, nor to diſſolue that, which themſelues ſo very lately had ratifyed, and with ſolemne ceremony had promiſed inuiolably to obſerue; nor to aboliſh that Religion, wherein all their Chriſtian anceſtors liued with ſuch ſplendour, and dyed with ſuch piety, to imbrace that which a ſmall number, & they baſe, voluptuous, turbulent men of no reputation, & diſagreeing among themſelues, had inuented, and which had neuer ſet foot in England, had not infamous luſt, and greedines of Church-goods deprаued K. *Henry* the VIII. But when he perceiued the principall of the Nobility of the realme, partly being deluded with the vaine hope of marrying the Q. partly blinded with the couetous deſire of earthly riches, not to admit good Counſaile, but like the deafe aſpe to ſtop their eares (as the Pſalmiſt ſayth) at whatſoeuer voyces ſweetly enchaunting, what he could not perſwade others, himſelfe conſtantly maintayned, & obſerued. And if ſomtime afterward he went to hereticall Churches, it was not ſo much to be imputed to him, as to his Prieſt, a learned and pious man indeed, but too fearfull, who ſuppoſing it expedient ſomething to giue to the tyme, durſt not determine ſuch a fact to be ſinne. For when that Prieſt being dead, he had entertayned another, who with Prieſtly courage told him that it was a grieuous offence and hateſull to God and the Church, & pernicious to his ſoule, to be preſent at hereticall ſeruice, he was ſo far from defending his fact, that (as I receiued from the mouth of one that was preſent) inſtantly putting of his hat, & falling on his knees, both with geſture of his whole body, & with his tongue, he moſt humbly ſubmitted himſelf to the cenſure of the catholike Church, and piouſly promiſed neuer thence forward to be preſent

He exhorteth the Nobility to maintaine the Catholike fayth

at hereticall ſeruice, which all the reſt of his lyfe he exactly obſerued. Many other notable things might be related of this right Nobleman, but that mine intended ſubiect calleth me another way, and therfore I will adde only one thing, that the Reader may vnderſtand in what pious manner this worthy man ended his holy lyfe. Whē it pleaſed God to purge the ruſt of his ſinnes in this lyfe, he permitted him to fall into a tedious, troubleſome, and lingring kind of infirmity, wherof he dyed. Which in the opinion of many, happening vnto him by witch-craft, (from which opinion himſelfe ſeemed not to diſſent) though certayne Sorcerers promiſed to reſtore him to his former health, if he would but giue way therto; he not only refuſed to conſent to their iniquity, but deteſting all helpes of the ſlaues of Sathan, ſeuerely forbad his friends euer to vſe ſuch deteſtable remedyes, for the recouery of his health. And ſo declaring, not only in words with the Pſalmiſt, but euen in deeds: *Meliorem ſibi miſericordiam Dei eſſe ſuper vitas*, *That Gods mercy was better to him then lyfe*, being by a long triall purged, he piouſly ended his lyfe in our Lord.

Pſal. 62.

Of the mutuall loue betweene the La. Magdalen, *and her Husband; of her iſſue, and of her rare Charity towards her husbands children.*

CHAP. V.

The exceeding loue betvveene the La. Mag. and her husband.

BY the aforeſayd piety of the Viſcount, it wilbe eaſy for the Reader to make a coniecture of the conuerſation of his Lady, who being of her owne nature and education addicted vnto piety, by the further inducemēts of her husbands example, more ſpeedily ran the courſe of vertue. They liued togeather in great loue and amity 36. yeares: and whiles I was writing this, I lighted by chance on a letter of D. *Langdales*, who was for many yeares theyr Confeſſor, wherein, in teſtimony of theyr loue and piety he thus ſpeaketh vnto them: *Fare yee well, moſt*

moſt louing couple, of one mind, of one loue, & (which is rare in this world) of one piety. She (as *S. Auguſtine* left written of *S. Monicæ*) *being ioyned to a husband, ſerued him as her Lord; and God made her beautifull, and reuerently amiable, and admirable to her husband.* Her husband had by her eight children, *Syr George* Browne, & *Syr Henry* Browne honourable knights, and *Elizabeth* wife to the Lord *Dormer*; of whoſe prayſes becauſe they yet lyue (according the Counſayle of the wiſemã) I wilbe ſilent; the reſidue dyed eyther infants or vnmaryed, leauing no iſſue, excepting *Mrs. Iane* Browne moſt like her mother in vertue, maryed to *Francis Lacon* Eſquire, to whome ſhe brought forth many children. And albeyt the La. *Magdalen* moſt tenderly loued her children and (what ſhe could without iniury to others) carefully aymed at their preferment; yet her husband hauing by a former wyfe one only Sonne, of exceeding tender conſtitution and infirme, who only was to precede her Sons in his Fathers inheritance, ſhe had neuertheles ſo ſollicitous a care of his health, as if he had byn her owne child. Yea his Sonne, the preſent moſt Honourable Viſcount *Montague*, both by words (as I vnderſtand) and by writings (as we ſhall hereafter recite) imputeth the benefit of his owne, and his Fathers lyfe to the rare piety of this Mother-in-law, which is alſo confirmed by the teſtimony of others. And when alſo, by an offence which her husband conceyued, occaſion was preſented whereby ſhe might exceedingly haue rayſed the fortunes of her owne children, ſhe was ſo far from making vſe thereof, to the iniury of her Sonne-in-law his child, that ſhe paciſyed her husband, and reduced him into fauour. So much did eyther the loue of her husband, whome ſhe affected in all his children, or the ingrafted Nobility of mind, or finally the loue of God, and equity preuayle with her. In which proceeding ſhe ſhewed a worthy example to all Mothers-in-law; and ſo much therfore did ſhe purchaſe the loue of the preſent Viſcount, that none of her owne children exceeded him in filiall affection.

Confeſs. l. 9. c. 9.

The children of the La. Magdalen.

Bateor nullaſſe amabat liberos. Hier. de Sancta Paula.

Her vvorthy charity tovvards her ſonne in-lavv.

Infrac. 16.

She preſerueth the life of her ſonne-in lavv, and of his ſonne.

And though, at the tyme that her husband dyed, ſhe ſeemed in the iudgement of many, to be neerer death her ſelfe; yet ſo much force did loue adde vnto her, that ariſing out of her bed, ſhe held him in her armes, whiles he yielded vp his laſt breath. And as S. *Hierome* writeth of the moſt noble widdow S. *Paula: She ſo bewayled him, as if she would haue dyed with him; she ſo betooke her ſelfe to the ſeruice of God, as she ſeemed to haue wished his death.* For wheras formerly obliged to wedlock, ſhe was conſtrayned to think (as the Apoſtle ſayth) *how alſo to pleaſe her husband*, now that band being diſſolued, and hauing gotten a more ſetled freedome of exerciſing her vertue, ſhe applied herſelfe more attentiuely to the ſeruice of God. Neither yet did ſhe neglect the care of her husbands ſoule, for whome ſhe twice euery weeke cauſed Maſſe to be ſayd, and herſelfe ſayd the office of the dead; euery yeare ſhe procured a ſolemne Aniuerſary on the day of his departure, & moſt frequently when ſhe tooke her repaſt, and often at other times, euen to the laſt day of her life, ſhe was moſt gratefully mindfull of him, vſing theſe, or the like words: *God be mercifull to his ſoule who left me this.* But now leauing her husband let vs come to her vertues. Wherof before I begin to ſpeake, this I muſt profeſſe, that I neither know them all, nor can I according to their worth expreſſe any one of them. For if the moſt eloquent Father *S. Hierome* confeſſed, that *although all his members were conuerted into tõgues, & all his ioynts did ſound with humane voyce, yet could he deliuer nothing worthy the vertues of S. Paula*: What may I hope for, who am not worthy to carry the bookes of *S. Hierome*, & yet am to write the life of that widdow, who as ſhe did equall *S. Paula* in Nobility, ſo did ſhe imitate her in vertues. I will therfore partly imitate thoſe painters, who being to deſcribe ſome Army on a tablet, do draw the iuſt proportion of ſome few ſoldiers, but of the reſidue they make appeare only their heades, or the vpper part of their helmets, or the points of their ſpeares, wherby they intimate the number of the ſoldiers to be great, which they can

Her pietie and gratitude towards her husband deceaſed.

In vita S. Paulæ.

can rather propoſe to the vnderſtanding of the beholders, then exhibite to their eyes. Thus I ſee I muſt endeauour in writing the lyfe of this pious Lady, that I may deſcribe ſome few of her vertues moſt apparent vnto me, but the reſt I muſt leaue to be conceyued in the ſecret iudgment of the Reader. Although euen in this I ſhall eaſily find the Penſill of the Painter more fortunate then my Pen, for he can draw the iuſt ſtature and true proportion of all the members, at leaſt of ſome of the ſoldiers; wheras my Pen cannot fully and entirely deſcribe any one vertue of this pious Lady. Which that I ſpeak without amplificatiõ is apparent to all that knew her, and the prudent Reader may eaſily conceaue as much, by what I am to relate.

Of the excellent Humility of the La. Magdalen.

CHAP. VI.

BEcauſe, as the moſt graue Doctour of the Church *S. Hierome* writeth in the lyfe of S. *Paula: The firſt, or chiefe vertue of a Chriſtian is Humility.* And as *S. Chryſoſtome* ſayth; *It is the Roote, Mother, and Nurſe, the ſupport, and bound of all good things*; therfore being to write the vertues of this pious woman, let vs beginne with her Humility. That ſhe was eminent heerein, is apparent by her ſpeach, her conuerſation, attire, and acts. For her ſpeach was mild and peaceable, and free from all contention, and more ready to giue way to, then to contend euen with her inferiours. Neyther did ſhe diſdaine to ſpeake vnto any, yea when ſhe walked abroad, ſhe ſometymes tooke occaſion of diſcourſe with ſuch poore people as ſhe caſually met with all, and ſometymes went to their houſes, and familiarly diſcourſed with them of their affayres. She ſhunned not the conuerſation of any honeſt perſon, yea ſhe viſited the poore, therby to get them the more eſtimatiõ among their neighbours. Her attyre, after the death of her husband, when ſhe was not bound to pleaſe the eyes of any

In act. hoc 30.

Her humility in ſpeach.

In her conuerſation.

In her apparell.

any man, was ſuch, that as S. *Hierome* writeth of *S. Paula: Who had not knowne her, would not take her to be who she was, but to be the meaneſt of the hand-mayds.* On working dayes, ſhe had her head dreſſed with plaine linnen, couered with an ordinary Hat, vſed in *England* commonly, by ſeruing-Maydes. But on Feaſts (in honour of the Dayes) ſhe put on a French-hood. Her gowne in Summer was of ſay, in winter of Cotton, on which, to keep her ſhoulders from cold, ſhe cõmonly wore a courſe Iriſh mantle. She neuer wore knit ſtockings, either of ſilke, worſted, & wollẽ, but only and altogether of Kerſie. Her ſmock was of rude & courſe linnen, ſuch as noble women would eſteeme a pẽnance to weare. She neuer in her life dreſſed her head, or adorned her ſelfe by a glaſſe, which in a woman, eſpeciall Noble, and a Courtier, may be eſteemed as a miracle, ſith women otherwiſe deuout, haue byn ſubiect to this defect. In ſo much, as S. *Hierome* writeth of *Bleſilla*; *That ſhe looked all the day in a glaſſe, to ſee what ſhe wanted.* For what do women more anxiouſly ayme at, thẽ to adorne their face, who, *dum moliuntur* (as he ſayd) *dum comuntur, dum peẽuntur, annus eſt.* A yeare doth but ſuffice to adorne, attire & beautify themſelues. And wherof ſhould that woman be proud, who neglects her face? That it may be leſſe admirable, that our *Magdalen* was free from that imperfection, wherunto euen S. *Paula* in her youth was ſubiect, by the confeſſion of S. *Hierome*, to wit, of painting her face with cheeke verniſh, ceruſe, or other like colourings. For her endeauour was to adorne her ſoule with vertues, and the glaſſe wherin ſhe daily beheld the ſame, was her cõſcience, as by that which we ſhall heereafter relate, ſhall more clearly appeare. And that we may ſpeake a litle of the actes of her humility, what I pray you, was that which we formerly mentioned, when in her tender youth, vnbidden, & vnknowne to her Lady, ſhe freely performed ſuch a baſe office? What was that other act, which ſhe frequently exerciſed, as to be preſent at the trauell of diuers meane, and poore women, and her ſelfe girded with an apron

She neuer adorned her ſelfe by a glaſſe.

In vita Paulæ.

Her actes of humility.

apron diligently to aſſiſt thē? Theſe certainly were worthy and euident teſtimonies of profound humility; yet of all the reſt is this moſt excellent, knowne only to my ſelfe. Wheras ſhe had made choyce to vſe me in the Sacrament of Confeſſion, I aduiſed her of a certaine methode of diſcuſſing her conſcience, more conuenient for her (in mine opinion) then that ſhe had formerly vſed. Wherein I did perhaps ſo imperfectly expreſſe my meaning, that the pious Lady vnderſtood me to ſuſpect, that ſhe did not ſincerely diſcouer her ſinnes, but did conceale ſomething requiſite to be opened. And what (thinke you) did this Lady, no leſſe eminēt in Eſtate then in Nobility, ſo deeply touched (as to her ſeemed) in her honour, and ſo iniuſtly condemned (as ſhe conceiued) of ſo hainous a crime as is ſacriledge, and the abuſe of almighty God in the Sacrament? and this by him whome ſhe ſo much eſteemed, as before any other ſhe choſe him for guide & Paſtour of her ſoule? What did ſhe I ſay? did ſhe by countenance, word, act, or geſture diſcouer any ſigne of offence? Yea, did ſhe excuſe her ſelfe, or aske what moued me to giue ſo grieuous a cenſure of her? None of all theſe; but making moſt humble reuerence, departed, and ſo remayned a whole weeke, ſhewing in all that time no token of diſpleaſure. But yet, when almighty God had by this meanes tryed the humility, and patience of his ſeruant, therby perhaps to let me know what an humble ſoule he had committed to my care, he ſuggeſted vnto her in her next confeſſion to aske me, for what cauſe I ſuſpected that ſhe had concealed ſomething in confeſſion, more fearing my iudgment, then relying on her owne innocency, and doubting that I did perceyue ſomething, which ſhe ſaw not in her ſelfe. O ſubmiſſiue humility! O profound reſignatiō of the ſoule of this great Lady! And truly great, becauſe in her owne eyes ſhe was ſo little. Some Penitents perhaps would haue taken it grieuouſly, to haue byn queſtioned of ſuch leſſer faultes whereof their conſciences accuſed them; others would take it offenſiuely, to be exa-

A rare humility in ſecret.

mined of thoſe crimes, wherof there might be iuſt ſuſpicion that they were guilty; but this humble and truly penitent woman, was content not only to be examined of her ſinnes (yea this ſhe very much deſired) but euen (as ſhe conceyued) to be condemned, not of ſome ſleight defect, but of a moſt grieuous cryme; and out of her humility, more feared the iudgment of her Confeſſour, then confided in the teſtimony of her owne conſcience. And therfore if according to the greatnes of her Humility, we will meaſure the worth of her other vertues, (as he did who by the foot-ſtep of *Hercules* aymed at his whole ſtature) we may without any other argument collect, that the rare ſubmiſſion of this ſoule was conſequently accompanyed with many excellent vertues. For where God layd ſo ſolid a foundation of humility, out of all doubt he built a notable edifice of vertue. For where there is much Humility, there is much Sanctity. Whence the moſt ſacred Mother of Chriſt, and his Precurſor, as they exceeded all other in humility, ſo did they precede them in ſanctity. Of this her Humility then it proceeded, that ſhe frequently accuſtomed to ſay, that ſhe was a ſack of dung; and when in her laſt ſicknes her drinke did once diſpleaſe her, ſodenly reprehending her ſelfe, and bitterly weeping, ſhe ſayd: *Why ſhould I miſlike my drink, for whome any drink is too good?* And ſhe at length had gotten ſo perfect a victory ouer Pride, that a litle before her death, with great confidence in God, & conſolation of mind, ſhe told me, that thence forward ſhe feared not pryde. O happy woman, who in earth cold triumph ouer that vice which threw the higheſt Cherubims downe from the higheſt place of heauen, and caſt our firſt parents out of Paradiſe, and then which, Piety hath not a more capitall enemy! For as it is moſt difficult to ſuppreſſe a flame; ſo is it hard not to glory when one hath done any thing worthy of prayſe. How highly then hath God now eleuated this woman, who promiſed to exalt the humble? and how iuſtly might ſhe chalenge a place of the lapſed Angells, who

An humble ſaying and deed.

She triũpheth ouer pride.

who by humility aſcended thither, whence they by pride did fall?

Of her notable Chaſtity.

CHAP. VII.

THE next vertue of this pious womã wherof we are to ſpeake, is her Chaſtity. This in both ſexes is moſt precious; for as the Scripture witneſſeth, *There is no ſufficient worthy eſteeme of a continent ſoule*: Yet doth it eſpecially ſhine in women, as the principall flower in their garlãd, ſo that the ſame ſcripture ſayth: *Gratia ſuper gratiam, mulier ſancta & pudorata.* But a woman wanting this vertue, *tanquam ſtercus in via conculcabitur*, as the ſame ſcripture ſayth. But this womans Chaſtity did equall her humility, wherof in the tyme of her virginity, of her wedlocke, and of her widdowhood, ſhe gaue euidẽt teſtimonies. For whiles ſhe liued a mayd of honour in the Court, on a tyme King *Philip* who had maryed Queene *Mary*, youthfully opened a window, where by chance ſhe was waſhing her face, and ſportingly putting in his arme, which ſome other would perhaps haue taken as a great honour, and reioyced therat, ſhe knowing that the condition of virgins was not vnlike vnto flowers, which with the leaſt touch doe looſe of their beauty, hauing more regard of her owne purity, then of the Kings Maieſty, ſhe tooke a ſtaffe lying by, and ſtrongly ſtroke the King on the arme. Which fact the prudẽt King did not only take without offence, but it was the increaſe of her honour and eſteeme. And in what manner, thinke you, would ſhe haue diſdayned any other, who ſo reiected the King? or what would ſhe not haue done againſt the King, attempting any lewdnes, who ſo entertayned him ieſting? When ſhe was marryed, ſhe ſo carryed her ſelfe, that as *S. Hierome* writeth of *S. Paula: She was an example to all Matrones, & ſo behaued herſelfe, that the tongues euen of ill ſpeakers neuer durſt forge any ill of her.* For who could ſpeake any diſhoneſt

Eccleſiaſt. c. 29.

Cap. 26.

Cap. 9.

She ſharply reiecteth the Kings ieſting.

thing of her? who euer heard impure ſpeach of her mouth? who could charge her with any wanton caſt of her eye? who could diſcouer in her any vnchaſt affection? Yet did ſhe not want occaſions of incontinencie, whiles her huſband was thrice out of *England*, nor did there want lewd ſollicitors, euen of the chiefeſt ranck of *England*, whoſe diſcourſe when ſhe perceiued to tend thereunto, ſhe with a certaine pious indignation ſo reiected them, that they durſt not twice attempt the ſame. And this her chaſtity was ſo perſpicuous, and well knowne, that it ſo repreſſed the inclinations, and brideled the tongues euen of ſhameles perſons, as that they were aſhamed to attempt, or vtter any lewd matter in her preſence. And albeit ſhe choſe not the higheſt degree of Chaſtity, which is Virginity; that, perhaps may rather be aſcribed to want of aduiſe and counſaile (wherof ſhe often lamented to haue bin deſtitute in her youth) then of deſire to follow the beſt. For when, being 18. yeares of age, and newly married, her huſband was ſent to that famous ſeige of S. *Quintins*, ſhe made a firme reſolution, if he ſhould dye, neuer to know any other man: ſo that we may iudge of her, as *S. Hierome* writeth of S. *Paula*: *Hauing once entred Matrimonie, ſhe neuer thought of other thing day or night, but, the fruit of marriage being rendred, how to attaine the ſecond degree of chaſtity.* For her huſband being dead, the Lord *Cobham*, a man of great eſtate, honour, and authority in the realme, did moſt earneſtly ſeeke her in mariage, and offered her a very fayre dowry; but ſhe gaue him ſo reſolute a denyall, that thenceforward ſhe was no more ſollicited by ſutors. This example is not ordinary in *England*, in this ſo corrupt an age, where ſometimes women of honour, after the death of their huſbãds, not finding others equall to thẽſelues in dignity, do mary euen their ſeruants, or men of meane condition. In this manner liued this Hon.ble Lady all her life, *without reprehenſion* (as *S. Paul* ſpeaketh) *in the middeſt of a crooked and peruerſe Natiõ, among whome ſhe ſhined as light in the world.* And albeit theſe be arguments of rare chaſtity, yet I will adde

Phil. 2.

She bridleth the wantonnes of ſhameles perſons.

She refuſeth ſecond Mariage.

one

one far more singular & eminent, the truth whereof though it depend on her only testimony, yet sith God doth *deuide to euery one* (as the Apostle sayth) *according as he will*, & imparteth greater guiftes vnto his seruants; and she being so worthy a Lady, as whosoeuer knew her, could haue no suspition that for vaine glory she would delude her confessor, I litle feare, but that it will find credit with the vnpartiall Reader; & this it was; that in all her life she neuer felt the inuoluntary stings, or (as they call it) rebellion of the flesh, whereby her mind should be prouoked to lust. O singular chastity! O what kind of tast of the state of innocencie! O wōderfull arguments of Gods loue towards this woman! For with what purity did God beautify her soule, who so adorned her flesh? what treasure did he lay vp in so rich a cheft? what pure Tabernacle of the holy Ghost was that soule, which inhabited so pure and chast a body? Neither yet is this all, that in this kind I can relate of this chast woman, but as *S. Hierome* sayth of himselfe writing the life of *S. Paula*: *I am constrayned to omit many things, least I should exceed the beliefe of things, and by detractors be reputed a lyar.* But what chast soule, think you, had she, who was freed from that interiour, and cruell enemie of her chastity? And if some time the enemie did suggest that vnto her soule, whereto her flesh did not allure her; if she were waking, she did instantly not only reiect it from her mind, but euen with spitting, or some exteriour signe, did declare how much she detested it. But if it happened in her sleep, when reason had not power to giue her assistance, yet did her body so striue and labour to expell that filthy suggestion, that it awakened her mind, after which the victory was easy. O happy woman, whose very flesh (in which, euen in holy men, as the Prophet speaketh) *there is no soundnes, but their loynes are filled with illusions, and their raines do afflict them euen vnto night*) was free from turpitude! *S. Gregory* esteemed it a rare degree of chastity, *When Gods grace* (sayth he) *perfectly rewardeth some abstinent, not to feele the stings, or violence of the motions of the flesh.*

1. Cor. 12.

The La. Mag neuer felt the rebellion of the flesh.

Psal. 37.

6. Moral. c. 17.

But this woman felt neither the violence of the motions, nor the motion it ſelfe. O what iewell of chaſtity did the earth looſe! how much did heauē gaine by her death! But now let vs conſider her patience.

Of her ſingular Patience.

CHAP. VIII.

Luc. 2. OVr Sauiour affirmeth Patiēce to be ſo neceſſary to euery man, that he declareth, that therin we ſhall poſſeſſe our ſoules; as if without it, man were not maiſter of him ſelfe, but were carryed hither and thither with the blind fury of affection: and this vertue in the La. Magdalen was not inferiour to the former. For it appeared admirable to all that knew her, not for a certaine time, nor in ſome company, nor vpon certaine occaſions, but in all the whole courſe of her life. Nor did ſhe carry her ſelfe patiently towards ſtrangers only, or her equalls, but euen towards her familiars, and her very ſeruants; from reprehending of whome, if they had offended her, ſhe accuſtomed to abſtaine, leaſt (as ſhe often ſayd) ſhe ſhould be moued to anger; being more carefull of her patience and tranquillity of mind, then of conſeruing her temporall eſtate. For when any matter was committed deſeruing reprehenſion, ſhe accuſtomed to ſay to one: *Goe, and chide ſuch a one.* And ſo farre was ſhe from the vice of chiding, that ſhe vnderſtood not all the words which brauling people accuſtome to vſe; and therfore when not long before her death, ſhe heard one woman ſcolding with another, ſhe openly ſayd, that till that day ſhe neuer heard ſuch kind of ſpeaches. She vſed to ſay: A good word is as eaſily ſpoken, as an euill. And [illegible] of her [illegible]ts

Her continuall patience.

She wold nor chide her ſeruants leaſt ſhe ſhould be angry.

A mild ſpeach of the Lady.

Her notable patience to-

[illegible]

not

not only [redacted] which Patience ouercommeth aduerſaries.

an act of great patience, [redacted] les an iniury of her ſeruant, but a greater to conceale it; but the greateſt, in that ſhe accuſtomed to induce her aduerſaries by benefits to acknowledge their fault. And ſo much did this her Patience preuaile with two of her notorious aduerſaries, that vpon their knees they asked her pardon of their offence. And this her patience was in her ſo much the more admirable, as ſhe was by nature cholerike, and ſo much choler was found in her body after her death, that ſuch as ſaw it, and knew her moſt meeke manner of liuing, were exceedingly amazed therat. So milde and ſweet was her conuerſation, that ſhe allured people of all conditions to her company; and, which was to be admired, euery age, euery degree, and both ſexes did ſeeme equally to be ſurpriſed with the loue of her company; and ſhe did ſo accommodate her ſelfe to the ciuill comportments of euery one, that yet ſhe admitted nothing vnworthy of her ſelfe, or vnbeſeeming her age and grauity. She was very vnwilling to offend any by word, geſture, or act; yea to take from others occaſion of complayning, whatſoeuer ſeemed moleſtfull, ſhe tooke it her ſelfe: and that which *S. Auguſtine* calleth a great gift of God in his Mother, that when one had ſecretly complayned vnto her of another: *She would ſpeake nothing of the one vnto the other, but what might tend to their reconciliation*; this, in this woman was rare and perſpicuous. And this kind of Patience ſhe exerciſed, not only when ſhe had her perfect health, but euen in her grieuous ſicknes, as ſhall appeare hereafter in our relation of her extreme infirmity, wherin not content with the torments which her diſeaſe did inflict, ſhe oftẽ inuocated almighty God with theſe words: O Lord, more paine, and more patience.

People of all ages and conditions delighted in her cõuerſation.

She concealeth the diſcord of others.

9. *Conf. c.* 9.

Excellent patience.

Of

Of her prompt Obedience.

CHAP. IX.

HOw obediēt the pious Lady was, may eaſily be collected by what we haue related of her ſingular humility. For what would ſhe diſdaine to do, who had ſo humble a conceit of her ſelfe? what cōmandement would ſhe refuſe to performe, who vncommaunded executed the moſt baſe kind of ſeruice? And how ſeriouſly may we thinke ſhe obeyed her husband, who ſo diligently attended her Lady? Out of doubt, ſhe both piouſly obeyed her parents, for which almighty God bleſſed her with long life, and carefully ſubmited her ſelfe to her husband, & ſolliciteouſly fulfilled his will, wherupon ſhe often ſayd, that ſhe left her will at S. *Iames*, which was the place of her Mariage. Beſides ſhe religiouſly ſubmitted her ſelfe to her Confeſſor, wherof I could alleadge many examples, but I will be content with one. This humble and obedient Lady, by counſaile of her Phiſician, and by admonition of her Confeſſor in her laſt infirmity, and euen on Aſh-wednesday (which ſhe neuer did in her life before, and did piouſly abhorre it) was perſwaded to eate fleſh. She then preferred the requeſt of her Confeſſor, before her owne will, and her moſt ancient and Religious cuſtome. Yet ſhe did this with ſuch caution & feare of ſcandall, that ſhe commaunded her litle Grandchildren to be out of the way, leaſt being vncapable of vnderſtanding the cauſe wherfore ſhe did eat fleſh, they might afterward abuſe her example. For which cauſe alſo, when a Proteſtant comming into her chamber, found her eating of fleſh in the lent, ſhe forgot not to aduertiſe him, that ſhe did not eat fleſh for gluttony, or in contempt of the precept of the Church, but rather in obedience to the Church, which, by counſaile both of the ſpirituall and temporall Phiſitians, giueth leaue to the infirme to eat fleſh. Another time

The ſaying of the La. of her obediēce.

She feareth ſcandall.

tyme alſo, when to comfort and encourage her, it was told her, that ſhe being ſo extreme weake, and eating fleſh by the counſaile of both her Phiſitians, might merit more by eating, then others by faſting, ſhe requeſted to forbeare ſuch kind of ſpeach, leaſt people ouer prone to giue way to gluttony, ſhould contemne faſting. But when it was anſwered her, that not ſimple eating, but only eating of obediẽce was preferred before faſting, for ſo much as in faſting, is abſtinence from meate, but in eating of obedience, is abnegation of ones owne will, which people preferre before euẽ the moſt delicate meat; and that her example was not of ſimple eating, but of eating vpon obedience agaynſt her owne will, wherin ſhe was not lyke to haue too many imitatours; when (I ſay) ſhe heard theſe words, ſhe was ſilent, and ſhewed her ſelfe ready to be diſpoſed of any way, often vſing theſe words: *Doe with me what you pleaſe, for I will no longer haue my will.* And certaynly ſuch was her obedience all the tyme of her tedious infirmity, eyther in abſtayning from that which ſhe deſired, or in accepting what was offered her, that it moued great admiration in all the women that attẽded her, who foũd no more difficulty in gouerning her, then if they had attended an innocent child.

A moſt obedient ſaying.

Notable obedience in her ſickneſs.

Of her Liberality towards others.

CHAP. X.

OMitting to ſpeake of her liberality towards her brother, and kinred, or of her hoſpitality towards Noble perſons, becauſe this is accuſtomed to be attributed rather to nature then to vertue, I will only ſpeake of her liberality towards others. She maintayned a great family, which conſiſted of eighty perſons, and ſometimes more, and almoſt all Catholikes. And theſe ſhe maintayned not only for her honour (as is the manner of noble perſons) but alſo to ſupport them in the Catholike Religion; and to theſe ſhe allowed not only plentifull food, and competent

Her great family.

petent wages, but (which is much more to be esteemed) afforded them the same benefit of the word of God, and the Sacraments, that her selfe enioyed; and as farre as she could secured them from vexations, & persecution of Heretikes. Which kind of liberality is farre to be preferred before euen the distribution of very great summes of mony in almes. For in this kind of almes, only mony is giuen, but in the pious liberality of this Lady, not only mony is bestowed but meat, lodging, defence from persecution, the exercise of Religion, and the vse of the Sacraments, and a visible Church or Company of Catholikes is assembled, and conserued. She maintayned three Priests in her house, and gaue entertaynment to all that repayred to her, & very seldome dismissed any without the guist of an Angell; she redeemed two out of prison at her owne cost, and attempted the lyke for others, and gaue mony to other Catholikes both in common & particuler. Her almes distributed euery second day at her gates vnto the poore, were plentifull, and such, as some of the richer Protestants did calumniate that they augmēted the number of beggers, and nourished their idlenes. When she desisted from her prayers, she accustomed to spend much tyme in sowing shirts or smockes for poore men and women, in which exercise she seemed to take much pleasure; sometimes also when she had leasure she visited the poore in their owne houses, and sent them, eyther medecines, or meat, or wood, or mony as she perceyued their need; and when she could not performe this her selfe, she sent her wayting women. Which kind of Charity she omitted not euen in her greatest, and last infirmity, but euen then enquired how it fared with the poore, and lamented their infirmities, when her selfe of all other needed most commiseration.

How many benefites proceed of maintayning a Catholike family.

Her almes

of

Of her Zeale and Conſtancy in ſupporting, and profeſsing the Catholyke Fayth.

CHAP. XI.

HOw gratefull is is vnto God to profeſſe his fayth, it appeareth by thoſe words of Chriſt our Sauiour: *Euery one that shall confeſſe me before men, I alſo will confeſſe him before my Father.* And alſo on the contrary, how odious it is vnto God to deny his fayth, is euident by that which followeth: *But he that shall deny me before men, I alſo will deny him before my Father which is in heauen.* But how cõſtant the La. *Magdalen* was, not only in keeping, but euen in profeſſing the fayth of Chriſt, is euident, not by one act, but by the whole progreſſe of her life. For in thoſe times, ſo turbulent, & ſo exceeding ſubiect to mutation vnder the Kings *Henry* the VIII. and *Edward* the ſix, and Q. *Elizabeth*, ſhe remayned moſt conſtant in her fayth. And it in the beginning of the raigne of Q. *Elizabeth* ſhe went ſometimes to hereticall Churches, that may rather be imputed to the defect of inſtruction, then want of zeale. For when ſhe vnderſtood it to be vnlawfull, ſhe did moſt cõſtãtly abhorre it. And albeit that vnder Q. *Elizabeth* ſhe endured no other perſecution for matter of Religion, then that ſhe was once accuſed to the pretended Biſhop of *Canterbury*, her houſe twice ſcarched, and her Prieſt once taken, and impriſonned; yet was ſhe prepared to ſuffer whatſoeuer it ſhould pleaſe God, and did expoſe herſelfe to the perill therof. For wheras ſhe had two goodly Manſion houſes, the one vpõ the Thames ſide neere London-bridge, in which, from the firſt beginning of perſecution by Q. *Elizabeth* was a common retire for Prieſts comming in, and going ont of England; and alſo a refuge for ſuch as reſided in London; wherin alſo one Prieſt had his reſidence, to miniſter the Sacraments to ſuch Catholikes as reſorted thither. In this houſe happened a matter wor-

Matth. 10.

The houſe of the La. Magd. a common refuge for Prieſts.

thy obſeruation, which by the way I thought requiſite to relate. When in the chappell of this houſe (which ſometime appertayned to the Canons-Regular) ſome perſons did dig in the place where the high Altar had formerly ſtood, vnder the ſame altar, or neere therunto they foūd a leaden coffin, & within it the body of a Religious man lapped in linnen, and bound hard with cords, there buryed many yeares before, ſo ſound, flexible, and of ſo liuely a colour, as it ſeemed aliue. The La. Magdalen, as her ſelfe told me, putting her fingers into his mouth, did a little pull out his tongue, which was fleſhly red and dry; & another with a knife cut a ſlaſh in the fleſh, which within ſeemed very found and fatty, no ſigne appearing either of Balme, or any other thing that could conſerue that body from corruption. And of this matter many eye witneſſes worthy of credit are yet liuing. In her other houſe, which, being diſtant foure miles from *Haſtings*, of that famous field which there was fought betweene *William* the Conquerour and King *Herald*, is called *Battell*, where herſelfe with her family did for the moſt part reſide, ſhe kept three Prieſts, one of whome was *M. Thomas More*, great grandchild, and direct heire of that famous *Syr Thomas More* ſometime Lord Chauncellor of England, & a moſt worthy Martyr; who ſeeking to participate rather of the vertues, then of the lands of his great grandfather, hauing reſigned vnto his yonger brother a moſt ample patrimony, & being worthily adorned with learning & vertues, and made Prieſt, deuoted himſelfe wholy to the conuerſion of his Country; in which induſtry he hath laudably employed himſelfe theſe 20. yeares. Another was *M. Thomas Smith* Bachelor of diuinity, a man no leſſe venerable for his learning, worthy piety, and vnwearyed endeuour in helping his Country, then for his grauity of yeares. The third was my ſelfe. Theſe did miniſter the word of God and the Sacraments, not only to the La. *Magdalen*, and her family, but to all Catholikes repayri[illegible] thither. She built a chappell in her houſe (which in ſuc[illegible]

perſe-

perſecution was to be admired) and there placed a very faire Altar of ſtone, wherto ſhe made an aſcent with ſteps and encloſed it with raile: and to haue euery thing conformable, ſhe built a Quire for ſingers, and ſet vp a pulpit for the Prieſts, which perhaps is not to be ſeene in all England beſides. Heere almoſt euery weeke was a ſermon made, and on ſolemne feaſts the ſacrifice of the Maſſe was celebrated with ſinging, and muſicall inſtruments, and ſometimes alſo with Deacon & ſubdeacon. And ſuch was the concourſe and reſort of Catholikes, that ſometimes there were 120. together, and 60. communicants at a time had the benefit of the B. Sacrament. And ſuch was the nũber of Catholikes reſident in her houſe, and the multitude and note of ſuch as repayred thither, that euen the heretikes, to the eternall glory of the name of the La. *Magdalen*, gaue it the title of *Litle Rome*. O happy woman, and true mayntainer of the Romaine fayth, who, where the very name of *Rome* is to moſt ſo odious, that they vſe all their induſtry and vtmoſt endeuour to extinguiſh it; there, ſhe did not only preſerue the memory therof, but made it ſo famous, as ſhe deſerued to haue the title therof giuen to her houſe. Let others nominate their houſes by what titles they pleaſe, this only title of *Litle Rome*, giuen by Heretikes vnto thy houſe, O Honorable *Magdalen*, by reaſon of the Romane fayth there profeſſed, appeareth more famous, and more illuſtrious then all other titles! Whiles ſhe was preſent either at Maſſe or Sermon, ſhe did not cõceale herſelfe for feare to be betrayed by ſome falſe brother, as it ſometimes happeneth in England, but ſhe did ſerue God publikely in the ſight of all, that by her example ſhe might encourage all; and when ſhe walked abroad, by her Beads, or Croſſe which ſhe vſed to weare about her neck, ſhe profeſſed herſelfe to be a Catholike, euen to whatſoeuer Hereticall beholders; and ſo manifeſt was her religion, that ſcarce any in England had heard her name, who knew her not alſo to be a Catholike. She [illegible]dered none from hearing Maſſe in her houſe, if any

She built a chappell with a Quier in her houſe.

Solemne Maſſe celebrated.

The reſort of Catholikes.

The houſe of the La. Mag. called litle Rome.

Catholike had but the leaſt knowledge of them, vſing theſe words: *Let theſe poore people come, they deſire comfort as much as we.* And that which to others did ſtrike a feare of troubles, was vnto her occaſion of great ioy: to wit, when on feſtiuall dayes, ſhe ſaw a great number of Catholiks in her Chappell, in ſo much as ſhe would ſometimes ſhed teares for ioy, and would thanke God, that by her meanes ſo many pious ſoules receiued ſpirituall conſolation. Yea ſo far ſtreched the fortitude of this bleſſed woman, in propagating the Catholike fayth, that ſhe twice offered me leaue to ſet vp a Preſſe to print Catholike bookes in her houſe; which had bin done but that it was moſt difficult, and almoſt impoſſible in ſuch an ample family to to conceale ſuch a matter from Heretikes. This her couragious Conſtancy bred her great Enuie, in her Hereticall neighbours; wherwith ſome of them being moued, preſented her name, and the names of almoſt all her family ſo the Iudges in publike aſſiſes, for not obſeruing the law of comming to Church euery month. By which law it is commanded, that whatſoeuer perſon of the age of 16. yeares ſhall abſtaine, for a month, from the Proteſtant Churches, ſhalbe confined within the compaſſe of fiue miles of his houſe, and ſhall pay, at the choyce of the King, either 20.^{tt} euery month, or two thirds of his lands & tenemẽts, with the loſſe of all his goods: & if he keep any Catholike ſeruãt, he ſhall pay beſides for each one, 10.^{tt} euery month. Vpon which law the La. Magdalen was the firſt of the Nobility, that euer in England was accuſed in publike iudgment. But ſhe was ſo far frõ being terrified with this moſt hard proceeding, or diſmiſſing of any of her ſeruants, that, hauing intelligence therof, with a pleaſing Countenance ſhe ſayd: *If the King will haue two thirds of mine eſtate, I will ioyfully liue with the reſt, and I thank God, who hath permitted me to enioy it hitherto, and now permitteth that it be taken from me, for profeſsion of his fayth.* When there was danger of ſearching her houſe, ſhe was more ſollicitous of her Prieſts then of herſelfe, and when in the time of that noto-

She offereth leaue to print Catholike books in her houſe.

The La. Mag. firſt of all the Nobility in Englād accuſed vpon the ſtatute of going to hereticall Churches

notorious powder-treaſo, ſhe was terrifyed with extreme and imminent dangers, that ſhe ſhould not be able to keep a Prieſt in her houſe, ſhe did not yet giue way thervnto, but diſmiſſing the aduertiſer, with a manly courage and full of confidence in God, ſhe ſayd to her Confeſſor: *Let vs ſay the litanies, and commit this matter to God.* And as well at other times often, as when ſhe lay in her extreme infirmity, ſhe ſtrictly commaunded her children, encouraged her ſeruants, and importunatly exhorted all perſons, to neglect the wealth of the world, conſtantly to retaine the Catholike fayth, and to repoſe their hopes in God. At which time Almighty God gaue vnto her this conſolation, that by her example and admonitions ſhe reduced two of herneereſt kinred into the lap of the church. And certainly it is to be much attributed to her Piety, that wheras ſhe left liuing aboue thirty of her children, Nephewes and Neeces, ſhe left them all conſtant profeſſors of the Catholike fayth. And albeit ſhe moſt tenderly affected her children; yet ſhe ſo much preferred fayth before nature, that ſhe would often ſay, ſhe ſhould exceedingly reioyce to ſee any of them to dye for the Catholike fayth. Neither do I doubt, but if Almighty God had tryed her, we ſhould haue ſeene in her the courage of the Mother of the Machabees.

Her manly courage in preſent perill.

She reduceth two of her neereſt kinred vnto the Church.

She deſireth her children might ſuffer death for the Catholike fayth.

Of her notable Piety towards God.

CHAP. XII.

THe nurſe of all Vertue is piety & deuotion towards God, which in the Lady *Magdalen* was very remarkeable. For ſhe was euery day preſent at the morning and euening ſeruice which by her Prieſts was daily ſayd in her chappell. For the moſt part, ſhe did euery day heare three Maſſes, & more would willingly haue heard, if ſhe might: and ſuch was her affection to this diuine ſacrifice, that when vpon any occaſion in the winter it was ſayd

The deuotion of the La. Mag. vnto the Maſſe.

ſayd before day, ſhe in that cold and vnſeaſonable time, could not contayne herſelfe in her bed, but riſing, endured not to be abſent from that heauenly Sacrifice. In her priuate deuotions, ſhe did euery day ſay three offices, that is, of the B. Virgin, of the Holy Ghoſt, and of the Holy Croſſe; wherto ſhe added at leaſt three Roſaries, the Ieſus Pſalter, the 50. prayers of *S. Brigit*, which becauſe they beginne with O, are commonly called her 15. Oes, and the common Litanyes; and finally ſometymes the office of the dead. Which prayers, when in her infirmity ſhe could not ſay her ſelfe, ſhe procured to be ſayd by others, diſtributing to euery one a part. And that I may comprehend much in few words, ſhe ſpent a very great part of the day, and much of the night in prayer. For riſing early in the morning, ſhe for the moſt part emploied the reſt of the tyme, euen till the houre of dinner in prayer, and ſometymes ſhe would retyre her ſelfe alone after dinner into the chappell to pray; as alſo before ſupper ſhe ſpent an houre, or often two houres in prayer; and before ſhe went to bed ſhe omitted not the Litanyes, and the examen of her conſcience. And I haue ſometymes obſerued that on Chriſtmas Eue at night, from an houre before midnight till a litle before dinner, ſhe neuer went out of the Chappell but only a little to attire herſelfe; but was al that tyme watchfully employed in prayers, and deuout actions. She was often found in her chamber proſtrate on the ground in prayer, albeyt ſhe accuſtomed, when the heat of deuotiõ did moue her, to ſhut the dores. In the night alſo, when others tooke their ſleepe, ſhe was heard of her women to ſay her Beads, which to that end did alwayes hang at her beds ſyde. And as *S. Hierome* writeth of *S. Lea, She inſtructed her family more by example then by word*, & with her piety induced all to deuotion. And although ſhe was by priuiledge of her age exempted from faſting, yet did ſhe piouſly obſerue all the faſts of the Lent, the Ember dayes, and whatſoeuer other, eyther commaunded by the Church, or introduced by the pious cuſtome of

Her daily priuate prayers.

What time ſhe ſpent in prayer.

Epiſt. 24.

She did often faſt.

of the Country, as are the faſts of Fridayes, and ſome others: to all which, of her owne deuotiō ſhe added ſome wedneſdayes. O right pious woman, and imitating that holy widdow, which *did not depart from the Temple, ſeruing God day and night, in faſting and prayer*! And ſhe was ſo moued with loue vnto prayer and deuotion, that the care of worldly eſtate was tedious vnto her, which ſhe would willingly haue impoſed vpon ſome other, & did ſometymes cōferre with me of that matter, that ſhe might wholy deuote her ſelf vnto God, but that there were ſome impediments which her ſelfe could not remoue. She ſhewed a reſpectiue reuerence to her Prieſts, for the honour of God, and did moſt humbly on her knees, morning and euening aske their benediction, which ſhe did alſo obſerue towards other Prieſts at their comming & going. Which honour exhibited to our Prieſts from the beginning of the Engliſh Church, as teſtifyeth *S. Bede* in the third booke of his Hiſtory, and 26. Chap. but long tyme intermitted, their frequent deathes for the Catholyke fayth hath reduced; for within 30. yeares, aboue 120. ſecular Prieſts haue bin crowned with Martyrdome in England. Euery Sunday, and feſtiuall day beſides, ſhe did purge her ſinnes by holy Confeſſion; which ſhe performed with great preparation of mynd, and diſcuſſion of her conſcience. She opened her ſinnes with exceeding ſincerity, and bewayled them with ſuch abundance of teares, that whoſoeuer had ſeene thē, would haue thoght her another ſinfull *Magdalen*, but the hearer of her ſinnes thought of the innocency of *S. Iohn* going into the wildernes, *leaſt he ſhould maculate his life with the leaſt idle word*. For what ſhe confeſſed were ſometimes ſo ſmall, that I thought it neceſſary, to aduiſe her to accuſe herſelfe of ſome former ſinnes, fearing leaſt otherwiſe there might want matter of abſolution. And yet as I ſayd, ſhe did ſo bitterly lament them, that ſhe forced me to teares; for which cauſe I deſired to heare her confeſſion before I confeſſed my owne ſinnes. For in her, as S. *Hierome* wri-

Luc. 2.

Her exceding reuerence to her Prieſts.

She frequently confeſſed & with great contrition.

In vita Paulæ.

teth of S. Paula, *Thou wouldest beleiue to be fountaines of teares, she so bewailed slaight sinnes, as thou wouldest think her to be guilty of grieuous crimes.* Euery yeare, at least once, whiles I had care of her, she made a generall confession of all her sinnes, not vpō any scruple, but that she might obtaine that, which the Prophet, hauing alredy obtained pardon of his sinne, requested when he sayd: *Wash me more from my iniquity, and clense me from my sinne*; and with all, that she might the more humble her selfe, and haue her sinnes alwayes before her eyes. And albeit she was very sollicitous in discussing her conscience; yet she did frequently request me, that if I perceiued any vice in her conuersation, I should not omit to admonish her therof. And she was so seuere towards her selfe, that she would desire more pennance then was enioyned her, and would say, that she neuer met with a Confessor that would enioyne her sufficient satisfaction. And for that reason perhaps, for some Monthes before her last sicknes, she accustomed euery weeke after her confession to giue me ten shillings, to distribute in almes, so to supply that which to her seemed wanting in the imposition of her pennance. Concerning which Mony, this happened worthy of obseruation, that when she was sick, & could not according to that custome giue me euery weeke that certaine summe, she commaunded one of her seruants, to deliuer me such mony as he had of hers, which mony came not to a farthing more, nor lesse then ten shillings, for euery week she liued. This then was the piety of this worthy woman in confessing frequently, in confessing with great sincerity, contrition, and desire of satisfying God for her sins; wherto was answerable her like deuotion towards the most B. Sacrament of the Eucharist. For when in this manner she had purged her soule from sinne, she came with an hungry desire to receiue the bread of life, and with what externall reuerence, and humiliation of body, she both came to the sacred Altar of Christ, and returned thence, with what teares in her eyes, and with what reuerence in her counte-

Psal. 50.

She desired more pennance then was enioyned her.

An admirable thing concerning the mony she gaue for satisfaction.

Her piety towards the Sacrament of the Eucharist.

nance

naūce she receiued that sacred banquet, they well perceaued who beheld her. But with what interiour piety, and with what enflamed charity towards God, she entertayned her Sauiour in her heart, he only saw, who seeth the secrets of harts.

Of the admirable Prouidence of God, towards the La. Magdalen.

CHAP. XIII.

AS this holy woman had a peculiar care to serue & please God, so it appeareth that correspondently he had a particuler prouidence, and care ouer her, wherof I will alleadge a few examples. Whiles she was a marryed woman she fell into an extreme, and continuall griefe & affliction of mind, vpon the ruine of her family procured (as she sometimes sayd) by him in whome she had placed the hope of best relieue therof; which melancholy affliction being such as exceeded the art of all Phisitians, and the counsaile and comfort of her friends, almighty God at length compassionating his seruant, vouchsafed to cure her by another meanes. For in a dreame (as she particulerly related vnto me) it was clearly and manifestly demonstrated vnto her, what she should do to be freed of her inward griefe. Which when she had performed, (it being a very pious action) she was instātly cured of that affliction of mind, which no humane art, medicine, or counsaile could preuaile in. Of this triall, as she often confessed, she obtayned a better knowledge of her selfe, and more benefit thē of any other thing; in so much that she confidently affirmed, that by her owne experience, she had learned that God worketh all things for our good. And by this meanes almighty God did meruailously free her from spirituall desolations, & did conuert them to her aduantage and consolation; neither did he lesse protect her from her corporall enemies. For wheras some few years before her death

God cureth her tedious affliction.

death certaine Proteſtãts, in hatred of her Religiõ, ſought the deſtruction of her, and all her family, yet did they not preuaile in their malice. For the principall of them *Syr Tho. May*, being a Knight and Iuſtice of peace, and hauing giuen commaundment for apprehending the ſeruants of the La. *Magdalen*, was himſelfe a litle after ignominiouſly conuented before publike authority, and caſt into priſon for debt, where he lay long, and at the ſetting forth of this worke, was ſhamefully diſmiſſed of the Commiſſion of the Peace. But the author & firebrand of all euils was *Nicholas Cobbe*, who a litle after he began to ſeeke the ruine of the La. *Magdalen*, had a knife thruſt into his belly by his owne wife; & being for ſome hainous fact apprehended by officers, and euen by heretikes purſued to puniſhment, did at length by letters beg pardon of the La. *Magdalen*; and what affliction yet expecteth him, almighty God knoweth. The third inueterate Heretike called *N. Benet*, who perceyuing that nothing, of what himſelfe and his Confederates had conſpired agaynſt the deuout Lady, tooke effect, on a market-day held at *Battell*, falling on this knees before the gate-houſe of the Viſcounteſſe, did vomit out his bitter imprecation, praying God to confound her, and all her family. But the dart which the impious fellow caſt againſt heauen, did ſoone fall vpon his owne head. For the third day after going early in the morning out of his houſe, he drowned himſelfe in a pit at the townes end, towards *London*: Whereupon being taken vp by Proteſtants, & by their iudgement foũd guilty of his owne death, he was buryed like a dog in the high way. At another time alſo when (as before is ſayd) ſhe was called in queſtion for not going to hereticall ſeruice, ſhe was ſo farre from incurring any detriment therby, as that it wrought her more ſecurity then before. For the Kings Councell by their publike letters addreſſed to the Attorny Generall dated the 19. of Aprill 1607. commaunded that no ſentence ſhould proceed agaynſt her. Which letters becauſe they teſtify both the true allegiance of the

The iudgement of God vpon the heretikes that ſought the ruine of the La. Mag.

Note the ſpeedy iudgemẽt of God.

of the Lady *Magdalen* to the King in temporalityes, and alſo that her moleſtation was meerly for Religion, I will here ſet downe part of them, out of the originall which is in my cuſtody. *For ſo much* (ſay they) *as the Lady Montague the wife of Antony Viſcount Montague deceaſed, is lately called in queſtion for default of conformity in Religion according to the lawes of this Kingdome; in regard that ſhe is a Noble-woman, aged, and by reaſon of her fidelity, in the tyme of Q. Elizabeth, was neuer called in queſtion, it pleaſeth the Kings Maieſty that in her old yeares ſhe be free from moleſtation. Theſe therfore, ſhalbe to require you, that you forthwith doe procure the accuſation which is preſented againſt her in the County of Suſſex or elſe where, to be remoued by writ of Certiorari, into his Maieſties Court of the Kings bench, & therby you ſhall haue power to ſtay all proceſſe againſt her perſon, grounded vpon that preſentment, or whatſoeuer other, till we ſhallbe further certifyed.* And in the ſame manner, when vnder pretence of ſearch for the powder-traytors, Proteſtants did often ſearch her houſe, ſhe obtayned letters from the Kings Councell dated the 5. of Aprill 1606. and ſubſcribed by ten of the ſame Councell, that none beſides fower by her ſelf nominated, ſhould ſearch her houſe. By which lerters ſhe obtayned, that herſelfe, whoſe houſe eſpecially was alwayes free to all Catholikes, & who, in admitting Catholikes to the Sacraments, expoſed herſelfe to danger more then all others, proued thence forward to be more free from perill then any elſe. Whiles ſhe lay in Lõdon in the yeare 1606. a Proteſtant ſeeing one goe into her houſe, whome he ſuſpected (but falſely) to be one of thoſe whome the King had proclaymed guilty of the powder-treaſon, declared the ſame to the Kings Councell, who inſtantly authorized Officers that moſt watchfully beſet both hers, and the adioyning houſes, from Wedneſday at two of the clocke in the morning, till Saturday noone following, and in that tyme very diligently ſearched hers, but eſpecially her neighbours houſes. The Lady *Magdalens* Prieſt was then abſent, who was gone towards *Battell*, ſhe intending immediatly to follow

The La. Mag. queſtioned for religion, is otherwiſe faythfull to her Prince.

The La. Mag. expoſing herſelfe to perill for religion became more free from danger.

low him; but vnderſtanding that two of her family were fallen grieuouſly ſick, inſtantly taking horſe, returned to *London*, the ſame day that the ſearch began. But almighty God ſo protected the Lady *Magdalen*, that at the very inſtant when the Prieſt, ſuſpecting no danger, entred into the houſe, the Watchmen for a quarter of an hower were gone aſide. And euen two dayes after when it was eſteemed moſt dangerous for him to remayne there any longer, he went againe out of the houſe in the middeſt of the watch, not one of them apprehending him, albeit amongſt them there were three that knew him well, to be a Prieſt, and did ſpeake of him to each other, and with their fingers pointed at him. Not many monthes after the ſame Prieſt going from the houſe of the Viſcounteſſe at *Battell*, was diſcouered to the aforeſayd impious *Cobbe*, & the Prieſt being ſcarce out of ſight, *Cobbe* hauing a vehement malicious deſire to apprehend him, ran euery way to hyre a horſe to purſue him; but Almighty God did ſo preſerue the Lady *Magdalen*, that he permitted not any Proteſtant, though her grieuous enemyes, to lend *Cobbe* a horſe, nor ſuffered him to follow the Prieſt a foote, or by out-cry (as is the manner in England) to rayſe the people to purſue him; wheras the Prieſt, not ſuſpecting any danger, walked on a foote pace, expecting one that was to accompany him, might eaſily haue byn apprehended. Both which eſcapes the Prieſt himſelfe aſcribed to the picty of this Lady whome God protected, leaſt her Prieſt being taken, her lyfe had byn brought in queſtion for entertayning him. With the rehearſall of one admirable thing which happened in her houſe, I will end the diſcourſe of theſe things. There ſtood vpright agaynſt a wall a great marble ſtone, which in Catholike tymes had byn an Altar-ſtone for the ſeruice of almighty God; and a womā of curioſity deſirous to ſee that ſide therof which reſted agaynſt the wall, ſo drew the ſtone towards her, as it fell vpon her. And albeit the ſtone was of that huge greatnes and weight, as eight men could hardly with

Her Prieſt twice euē miraculouſly eſcaped the handes of heretikes.

Againe an other time

An admirable thing of an Altar-ſtone.

what-

whatsoeuer leaners remoue it from one place to another, and nothing lay betweene it and the woman that might saue her from the fall of it, yet was it so taken vp without the least hurt of the woman, as if a bed of fethers, not so huge a stone, had fallen vpon her. Whereupon the stone was by commandement of the Lady *Magdalen*, remoued into the Chappell, consecrated agayne to diuine seruice, and applyed to his former vse. But now, though with griefe, let vs come to declare her death. *For who* (as S. *Hierome* writeth of *S. Paula*) *can with vnwatered eyes relate the death of the Lady* Magdalen?

Of her happy Passage vnto God.

CHAP. XIIII.

WHen she had piously and blessedly liued complete 70. yeares, & had seene her third generation, and aboue thirty persons of her issue, and all by the grace of God Professors of the Catholike fayth, the next day after her birth-day, to wit, the 21. of Ianuary of the yeare 1608. at which tyme there was such an extreme frost in England, that the Riuer *Thames* being frozen, men, horses, and carts passed ouer vpon the ice, yea meat being rosted theron, people did banquet there, as vpon the firme land; at such tyme (I say) as the frost gaue such a generall horrour, the Lady *Magdalen* fell into a Palsy, whereby she lost the motion of the right side of her body, and much wanted the vse of her tongue. Within two dayes, the most prudent Lady perceiued her disease to be mortall, neither yet did she desire any medicine, or sent for any Phisician, but calling for her Cõfessor, desired to participate of all the sacraments of Christ, which in such case are requisite. Which hauing with exceeding deuotion & tranquillity of mind receiued, & deliuering her last will and testament to one, she prepared herselfe for death, requesting that thence forward she might be free from all molestation of temporall affaires. But almighty God, for

An extreme frost in England.

The Lady Magd. falleth into a palsy.

How she prepared for death.

the

the greater glory of his name, for her merit, and our edification, did prolong her infirmity for eleuen whole weekes, to wit, till the eight of Aprill. In which time it cannot be vttered, what admirable patience ſhe ſhewed, both in words and deeds, neuer wayward, or tedious, but alwayes thankefull, euen to the meaneſt of her ſeruants, when they had done any thing about her; and oftentimes euen in her extremeſt torments, praying God to increaſe both her paine and patience. Her accuſtomed prayers (as before I ſayd) ſhe diſtributed amongſt her friends. She heard Maſſe euery day, at which time ſhe would be lifted vp in her bed, which ſhe omitted not, euen the laſt day of her life. There did hang at her beds feete a ſiluer Croſſe guilded, of Chriſt crucified, which was ſometimes her Grandmothers, the famous Counteſſe of *Shrewsbury*; to it ſhe did very frequently lift her eyes, and ſometimes (as ſhe could) her hands, without vttering a word, but with great ſignes of deuotion: ſometimes ſhe would double thoſe petitions of the *Pater noſter*: *Fiat voluntas tua ſicut in cælo & in terra. Dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris. Et ne nos inducas in tentationem.* At other times ſhe prayed with vs, or gaue eare to the reading of the Paſſion of Chriſt, or ſome pious booke, and now & then would admoniſh vs to put her in mind of heauen, & heauenly things. Sometimes ſhe enquired the eſtate of other ſick perſons; & as occaſion was preſented, ſhe did exhort Catholikes to conſtancy in their fayth; and ſometimes alſo ſhe ſpake to Heretikes of imbracing the Catholike fayth. But how much at that time ſhe was enflamed with the loue or God, euen by this it may appeare, that once ſhe exceedingly loathing a certaine potion, when after many importunate requeſts one had deſired her to take the ſame for his loue, who for her dranke vinegar & gall, preſently without giuing any anſwere, ſhe tooke the cup and dranke it all vp; ſo ſodenly did the memory of the Paſſion of Chriſt make that ſeeme ſweet, which before was very loathſome vnto her. She ſo little feared death, that

Her admirable meekneſs and patience.

Her deuotion in her ſicknes.

that from the beginning of her ſicknes, to vs who much deſired her life, ſhe ſeemed too much to deſire her death; & therfore when we did propoſe vnto her the examples of S. *Paul*, S. *Martin*, and others, who for the conſolation of their friends were cõtent to liue, ſhe would humbly anſwere: *The will of God be done.* And whẽ once, ſhe falling into a ſound, her ſeruant cryed out in lamentation; as ſoone as ſhe returned to her ſelfe, ſhe reprehended her, ſaying: *Weep not for me, but weep for thy ſinnes, and I command thee that thou pray not for my life.* O ſingular confidence of a pure conſcience! O contempt of this life, and deſire of the future!

She rather wiſheth then feareth death

After this patient and pious manner did the La. *Magdalen* ſpend that tedious time of her grieuous infirmity, wherin certayne things were obſerued, which perhaps may ſeeme ſpeciall markes of her excellent piety towards God, and of his diuine fauour towards her. For albeyt there was nothing about her, that could produce any ſweet odour, yea euery day oyntment applyed to her necke and arme for cure of the Palſy, which gaue a loathſome ſmell, yet one day her body ſeemed to yield a pleaſing ſauour, which not only Catholikes, but euen ſome Proteſtants which then by accident were preſent, did feele, and admiring, demaunded whence that ſweet odour was. To others it ſeemed another kind of ſauour, yet moſt delicious and beyond all common ſauours. To me it ſeemed much like ſweet balme, ſo that reflecting on the odour of vertue which ſhe left behind her both to Catholikes and Proteſtants, I reputed that ſaying of *Eccleſiaſticus* to be fulfilled in her: *Sicut balſamum aromatizans odorem dedi.* Another tyme alſo of her ſicknes, a certayne very graue & pious man kneeling to pray without the Chappell, but behind the place wherin ſhe accuſtomed to pray, did fiue or ſix tymes feele a certaine breathing of the moſt delicious ſauour that euer he felt in his lyfe, to come forth of the Chappell; which ſauour he likened to the gumme of the balme-tree, yet far exceeding all earthly odour, and filled him with exceeding admiration and pleaſure.

The body of the Lady Magd. breathed a ſweet odour.

A moſt delicious ſauour came forth of the place where he accuſtomed to pray.

But what doe we admire ſo ſweet a ſauour to proceed frō the place where the Lady *Magdalen* accuſtomed to pray, when ſhe (as the Apoſtle ſayth) *Was a ſweet odour of Chriſt in euery place?* Another thing which to me ſeemeth worthy of conſideration, was, that wheras the Phiſitian three or foure dayes before her death, gaue vs hope, either of recouering her health, or at leaſt of prolonging her life, neither indeed did there appeare to vs any ſigne of imminent death; neuertheleſſe the ſeauenth of Aprill, which was the day before her death, ſhe requeſted me to intreat my brethen the other Prieſts (for we were then fiue) that we would all that day ſay maſſe for her in honour of the Bleſſed Virgin: and I demaunding of her, to what end ſhe deſired thoſe maſſes to be celebrated; *That* (ſayd ſhe) *I may haue no will but the will of God, and that his moſt ſacred will may be fulfilled in me, either in life, or death.* O admirable perfection of this woman, prepared either to liue or dye, as it ſhould pleaſe God, and of herſelfe deſirous of neither, but only of the fulfilling of his diuine pleaſure! And behold, wheras before this time (as is ſayd) we ſaw no ſignes of imminent death, not long after the celebration of the Maſſes, the very pangs of death did aſſault her, neyther did they euer leaue her, till they bereaued her of this mortall life. And albeit thoſe pangs were very violent and continuall from Thurſday three of the clocke in the after noone, till almoſt midnight of the day following, which was the eight of Aprill, when ſhe gaue vp her Ghoſt; yet did ſhe perſeuere with the ſame admirable patience and tranquillity of mind. In ſo much that the Friday morning, being asked how ſhe had paſſed the precedēt night, ſhe anſwered: *The beſt of all that euer I paſſed.* For the moſt prudent woman perceyued death to draw on, and that night to open vnto her a day which was neuer to haue end. Whiles her ſenſes continued, ſhe prayed with vs, & in one hand ſhe held a Croſſe till her forces fayled; in the other a hallowed light, which ſhe held ſo faſt euen after her death, that without force it could not be wreſted from

The admirable perfection of the La. Magd.

Death ſpeedily enſued after ſhe ſaid ſhe was prepared for lyfe or death.

frō her. Her laſt words which could be vnderſtood, were thoſe of our Sauiour: *Into thy hands* (O Lord) *I commend my ſpirit*; which without any reſiſtāce or reluctation ſhe peaceably yielded vp, a litle before midnight: at which time, as the Scripture ſayth, *There was a clamour made, Behold the bridegrome commeth, go ye forth to meet him*: ſhe with the holy women, within the Octaues of our Lords Reſurrection, aroſe out of this valley of teares, & her lampe being prepared, entred, as we hope, with the Bridegrome to the Mariage. Her bowels were buryed at *Battell* where ſhe dyed, in the monument of her husbands Father, and her body honorably caryed to *Midhurſt*, and there layd in the Sepulcher of her husband.

She peaceably departeth.

Matt. 25.

Of the ſhape of her Body, and Mind.

CHAP. XV.

OF Stature ſhe was very tall, ſo that (as *Saul* amongſt men) ſhe among women of middle ſtature appeared from the ſhoulders vpward, & yet very vpright; neither did ſhe ſtoop in the leaſt manner euen till her death, her very body being erected by her vpright mind. She was fat and groſſe in body; her head was round, & in regard of the greatnes of her body ſeemed litle; her haire in her youth was faire and enclining to yellow, her face beautifull and long, her forehead flat, her eyes ſharpe, & of the colour of an haſell-nut; and her ſight ſo continued, as in her laſt dayes, ſhe could diſcerne a tower fifteene miles of, and with ſpectacles could cut euen the fineſt linnen cloth by a threed: and in the ſame manner had ſhe the vſe of all the reſidue of her ſenſes. Her noſe was ſtraight and ſharp, and ſomewhat ſhort, and her chinne great; her coūtenance very graue and venerable, and her gate vpright, ſober, and full of Maieſty. And this was the externall forme of her body. But concerning her mind, ſhe was of a ſharp wit, and of a notable memory, which yet ſhe ſayd was decayed by her foreſayd long and tedious affliction.

She was alſo of a profound iudgment, and of a ſtout and manly courage, ſo that of her may be ſayd, that which is written of *S. Thomas* of Canterbury, viz: *She was humble, but amongſt the humble, for among the potent and proud, she ſeemed more lofty, and potent.* And thus far, to my ability, I haue deſcribed the life of this pious woman: now let vs heare other mens opinions of her.

Apud Surium tom. 6.

Other Mens Iudgements of her.

CHAP. XVI.

The iudgment of the Arch-Prieſt and other Prieſts of England.

FIrſt, the moſt Reuerend Arch-Prieſt of England *M. George Birckhed* in his letters directed to me, lamented her death, *as it were* (ſaid he) *of a great Mother in Iſrael*; & the Prieſts in Englād did euery where extoll her as the worthy Patroneſſe of the holy fayth, and the ſingular ornament of the Catholike religion in England. A Catholike man of worthy piety, and a man of good iudgement, albeit he formerly had knowne her well, yet viſiting her in her ſicknes, and obſeruing her ſingular patience and piety, ſayd, he would not for any mony haue miſſed the ſight of ſuch her excellent vertue. But aboue all, the moſt cleare and euident teſtimony of the vertues of the La. *Magdalen* may be gathered out of the letters of the preſent moſt honorable Viſcount *Montague*, whoſe teſtimony is the more eſtimable, in that ſhe was the ſtep-mother of his Father, and himſelfe (as all that know him can witnes) moſt free from flattery, and a moſt conſtant Profeſſour of the Catholike fayth, for which he hath often bin impriſoned, and at the ſetting forth hereof was priſoner in his owne houſe. This then ſo worthy a man, the yeare before the death of the La. *Magdalen*, ſending his daughters to viſit her, in this manner wrote vnto her: *Moſt louing La. and Grandmother, as in my former letters I mentioned, I now in moſt humble and dutifull manner ſend theſe my children vnto your moſt Honourable Ladiſhip, moſt earneſtly deſiring, that euery one*

Alſo of a Catholike Noblemā.

Of the right honourable the Viſcount Mōtague.

of

of them in their degree may ſo carry themſelues towards your Ladi-
ſhip, that in ſome part they may expreſſe that care which I haue al-
wayes had, to plant in them ſo much loue, and ſuch dutifull reſpect
towards your moſt Noble and worthy perſon, as both from them and
me, is iuſtly due vnto her, by whoſe ſingular care, and tender affe-
ction, I do not only beleeue (as I haue partly heard and partly expe-
rienced) that my worthy Fathers life, and mine, as by the moſt prin-
cipall earthly inſtrument, were preſerued; but alſo do acknowledge
ſo many worthy offices both in matter of temporalities, and in other
things of greater moment, in reconciling and conſeruing (whenſoeuer
occaſion was offered) the moſt wished fauour of my right Noble
Grandfather towards me, ſo that ſcarce any La. that was Mother of
ſo many children, nor any of leſſe vertue, euer performed the like.
Which certainly enforceth me exceedingly to honour and admire
your perſon. In other letters alſo written in the yeare 1606. when he was requeſted by the La. *Magdalen*, to vouchſafe to be Executour of her Will & Teſtament, he anſwered, that although he did neither deſire, nor would willingly ſee the mournfull day of the death of the La. Viſcounteſſe; yet if almighty God ſhould ſo diſpoſe, *ſuch fidelity* (ſayd he) *as I owe vnto my owne hart, the ſame I promiſe to performe towards*
your honorable Ladiſhip. Which he did afterwards moſt abundantly performe in deeds. For he did not only exactly execute her teſtament, but did giue mourning apparell to all his family, whereof the number was great, diſtributed a good ſumme of mony for her ſoule, maintayned the whole family of the La. *Magdalen* for three monthes after her death, and diuers her principall ſeruans he entertained into his owne ſeruice, and ſome of them he rewarded with ſtipends for their ſeruice done vnto her; & ſuch was the loue betweene him and the Viſcounteſſe, as they may be an example to all ſtep-Mothers, and Sonnes-in-law. And this was the worthy teſtimony both in words and deeds of this Viſcount, touching the Vertues of the La. *Magdalen*. What eſteeme Queene *Mary* of famous and worthy memory had of her, is formerly alledged. From whoſe iudgement in this matter (though almoſt in all o-

The La. Mag. preſerued the life of the Viſcount & of this Father.

She recõcileth and conſerueth the fauour of his Grandfather towards him.

The Viſcount promiſed and performed.

The opinion of Q. Mary.

ther goodnes ſhe was far different) her ſiſter Q. *Elizab.* did not diſagree. For thus the La. *Scudamore*, a Lady of her bed-chamber, in her name wrote to the La. *Magdalen*: *The Queene commaunded me to ſignify to your La. that ſhe is perſwaded ſhe fareth much the better for your prayers, and therfore deſireth you, euer hereafter to be mindfull of her in your prayers.* What eſteeme the Kings Councell had of her, appeareth by the forerecited letters. And the worſt that in their iudgement any Proteſtants, though her peeuiſh enemies, ſayd of her after her death, was that which doubtles was her greateſt honour, to wit, that ſhe was an earneſt Papiſt. I will conclude theſe teſtimonies with the iudgement of a certaine worthy Catholike, who albeit in the life of the La. *Magdalen* he ſeemed litle to fauour her, yet ſhe being dead he doubted not to ſay, *That ſhe left nor her like in all England.* And truly of her we may vſe thoſe words of S. *Auguſtine* touching his Mother S. *Monica*: *Whoſoeuer of thy ſeruants* (O God) *did know her, did in her much praiſe, honour, and loue thee, becauſe they perceiued thy preſence in her hart, the fruits of her holy conuerſation teſtifying the ſame. She was the wife of one husband, ſhe rendred mutuall affection to her parents, ſhe gouerned her houſe piouſly, ſhe had her reputation in good workes, ſhe gaue her children good education; as often as ſhe ſaw them ſtray from thee, ſo often did ſhe beare them anew.* And all which things to be moſt true in this pious woman, all that knew her, will teſtifie with me.

Also of Q. Elizabeth.

The iudgment of a worthy Catholike

Confeſſ. l. 9. c. 9.

THE CONCLVSION.

BVt now *Magdalens* box is broken, and the houſe is filled with the odour of her oyntment; now the lanterne of *Gedeon* is broken, and the light appeareth which darkeneth the ſight of the *Madianites*; now the body of our *Magdalen* is diſſolued, and her moſt rare and fragrant vertues dilate themſelues more clearly, and more abundantly. *England* may lament, that it hath loſt ſuch a pillar of Fayth, ſo worthy an ornament of Religion, ſuch a rare example of vertues. Nay it may rather reioyce, that

once it had, or rather hath ſuch a one. And certainly the La. *Magdalen* may reioyce, that ſhe hath found the thing ſo long, and ſo much deſired, that hauing left the world, ſhe is more abſolutely ioyned to almighty God. A happy woman (no doubt) touching the world; in that ſhe was of noble birth, married to a man of worthy fame and honour, for a long time enoyed wealth, honour, proſperous health and fortune, long life & worthy iſſue. Happy touching her body; to whome God had giuen a ſound, beautifull, and healthfull a body. Happy touching her ſoule, being endued with a moſt piercing wit, an excellent memory, a profound iudgment, a ſtout and manly courage. But moſt happy towards God, who had giuen her ſo much grace, as to make vſe of her birth, honour, mariage, wealth, beauty, iſſue, and finally of all the guifts & graces of her body and ſoule, to the glory of God, & her eternall felicity. If then (as the ſcripture teſtifyeth) they are Bleſſed who dye in our Lord; how bleſſed ſhall we eſteeme this woman, who not only dyed, but alſo liued in our Lord; and not for a ſhort tyme, but all her lyfe; and that not indifferently, but moſt piouſly and religiouſly; and that in the land of *Hus*, where is the houre and power of darkenes, where piety is ſharply impugned, and freedome giuen to vice. Reſt now therfore, O *Magdalen*, from thy labours, from thy frequent faſtes, and dayly deuotions, and from thy other exerciſes of piety; reſt from the implacable hatred, curſes, accuſations, and inquiſitions of Heretikes: For thy workes of mercy, piety, chaſtity, humility, fayth, hope, and charity do follow thee. But becauſe this pious widdow was tranſlated (as I hope) to a better lyfe, the day before the tranſlation of that moſt holy widdow *S. Monica*, to whome ſhe may be reſembled, I will conclude my writing of her, with the ſame wordes which *S. Auguſtin* concluded his, of his Mother *S. Monica*: which is thus: *Albeyt being reuiued in Chriſt, her fleſh not yet diſſolued, ſhe liued ſo, as thy name* (O God) *may be prayſed in her fayth and conuerſation, yet dare I not ſay, that from the tyme thou diddeſt*

The La. Mag. happy touching the world.

Touching her body.

Touching her ſoule.

Moſt happy towards God.

The La. Magd. dieth the day before the tranſlatiō of S. Monica.

Confeſſ. l. 9. c. 11.

didest regenerate her by Baptisme, no word proceeded from her vnsauerie, after all the promises and vowes to the laudable life of which thy mercy stirred, thou didest cause her to make. Therefore, O God of my heart, forgetting a little her good actes, for which I ioyfully giue thee thankes, I more impleare thee for the sinnes of my (Lady;) heere hanging by the cares of our wounds, which hang on the Crosse, and sitting at thy right hand mediateth for vs. She desired masses should be made of her at thy Altar, where she assisted without one daies intermission, where she knew that holy oblation to be dispenced, wherby the debt wherto we were subiect was cancelled, to which Sacraments of our redemption thy handmayd tyed her soule by the bond of feyth. And inspire, O my Lord God, inspire thy seruants my brethren, thy children my maysters, that as often as they shall read this, they be mindfull at thy Altar, of (the Lady Magdalen) thy seruant, with (Antony) sometyme her husband. Amen.

Of the day, place of birth, death, and buryall of the La. MAGDALEN Viscounteſſe MONTAGVE.

The twentith day of January, *first vitall breath her gaue;*
The eight of Aprill *stopt it quite, & brought her to her graue;*
Nawarde life did first assaye, which Battell *tooke away;*
And Midhurſt *yeldeth to her Corps rest, till the Iudgmēt day.*

FINIS.

Case
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1521

[Text inked over on pp. 22,23]

And when one of her servants had hid himself under the bed wherein she lay with her husband, to hearken what counsel she at that time suggested to her husband, to make it known to others; when she had knowledge of that impudent and lewd act, she not only concealed the same from her husband, which few women would have done, but, which scarce any would have done, did not hinder him from a benefit which her husband afterward bestowed on him. It was doubtless an act of great patience in no sort to revenge so shameless an injury of her servant ...